

Za IX 87

Langel 82
3



Weinrauch f.

In either hand the hast'ning Angel caught
Our ling'ring Parents, and to th' eastern gate
Led them direct, and down the cliff as fast
To the subjected plain; then disappear'd. B. III. v. 637.

PARADISE LOST.

A
P O E M
IN
TWELVE BOOKS.

THE AUTHOR
J O H N M I L T O N.

With his Life, and
Historical, Philosophical, and Explanatory Notes
Translated from the French of
The learned RAYMOND de St. MAUR,

And
Various critical REMARKS and OBSERVATIONS
from

Mr. ADDISON,
Dr. WARBURTON,
Dr. NEWTON,
Dr. PEARCE,

Dr. BENTLEY,
Mr. RICHARDSON,
and
Mr. HUME.

A new EDITION, adorned with three elegant
FRONTISPIECES.

V O L U M E III.

V I E N N A :

Printed for R. SAMMER, Bookseller.

M, DCCC, III.



THE ARGUMENT OF BOOK X.

MAN's transgression known, the guardian angels forsake Paradise, and return up to Heaven to approve their vigilance; and are approved, God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgressors; who descends, and gives sentence accordingly: then in pity clothes them both, and re-ascends. Sin and Death, sitting till then at the gates of Hell, by wondrous sympathy feeling the success of Satan in this new world, and the sin by Man there committed, resolve to sit no longer confined in Hell, but to follow Satan their Sire up to the place of Man: To make the way easier from Hell to this world to and fro, they pave a broad highway or bridge over Chaos, according to the tract that Satan first made; then preparing for Earth, they meet him proud of his success, returning to Hell; their mutual gratulation. Satan arrives

at Pandemonium, in full assembly relates with boasting his success against Man; instead of applause, is entertained with a general hiss by all his audience, transformed with himself also suddenly into serpents, according to his doom given in Paradise; then deluded with a show of the forbidden tree springing up before them, they greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death: God foretels the final victory of his Son over them, and the renewing of all things; but for the present commands his Angels to make several alterations in the heavens and elements. Adam more and more perceiving his fallen condition, heavily bewails: rejects the condolment of Eve; she persists, and at length appeases him: then, to evade the curse likely to fall on their offspring, proposes to Adam violent ways, which he approves not; but conceiving better hope, puts her in mind of the late promise made them, that her seed should be revenged on the Serpent, and exhorts her with him to seek peace of the offended Deity, by repentance and supplication.

PARADISE LOST.

BOOK X.

MEANWHILE the heinous and despiteful act
Of Satan done in Paradise, and how
He in the Serpent had perverted Eve,
Her husband she, to taste the fatal fruit,
Was known in Heav'n; for what can 'scape the
eye 5

Of God all-seeing, or deceive his heart
Omniscient? who in all things wise and just,
Hinder'd not Satan to attempt the mind
Of man, with strength entire, and free-will arm'd,
Complete to have discover'd and repuls'd 10
Whatever wiles of foe or seeming friend.
For still they knew, and ought to' have still re-
member'd

The high injunction not to taste that fruit,
Whoever tempted; which they not obeying,
Incurr'd (what could they less?) the penalty, 15
And manifold in sin, deserv'd to fall.

Up into Heav'n from Paradise in haste
Th' angelic guards ascended, mute and sad
For Man; for of his state by this they knew,
Much wond'ring how the subtle Fiend had stol'n 20
Entrance unseen. Soon as th' unwelcome news
From Earth arriv'd at Heaven-gate, displeas'd
All were who heard: dim sadness did not spare
That time celestial visages, yet mix'd
With pity, violated not their bliss. 25
About the new arriv'd, in multitudes
Th' ethereal people ran, to hear and know
How all befel: they tow'ards the throne supreme
Accountable made haste, to make appear
With righteous plea their utmost vigilance; 30
And easily approv'd: when the Most High
Eternal Father, from his secret cloud,
Amidst in thunder utter'd thus his voice:

Assembled Angels, and ye Pow'rs return'd
From unsuccessful charge, be not dismay'd, 35
Nor troubled at these tidings from the earth,
Which your sincerest care could not prevent,
Foretold so lately what would come to pass,
When first this tempter cross'd the gulf from Hell.
I told ye then he should prevail and speed 40
On his bad errand; Man should be seduc'd
And flatter'd out of all, believing lies
Against his Maker: no decree of mine
Concurring to necessitate his fall,

Or touch with lightest moment of impulse 45
His free will, to her own inclining left
In even scale. But fall'n he is: and now
What rests, but that the mortal sentence pass
On his transgression, death denounc'd that day?
Which he presumes already vain and void, 50
Because not yet inflicted, as he fear'd,
By some immediate stroke; but soon shall find
Forbearance no acquittance * ere day end.
Justice shall not return as bounty scorn'd.
But whom send I to judge them? whom but thee 55
Vicegerent Son? to thee I have transferr'd
All judgment, whether in Heav'n, or Earth, or
Hell.

Easy it may be seen that I intend
Mercy colleague with justice, sending thee,
Man's friend, his mediator *, his design'd 60
Both ransom and redeemer voluntary,
And destin'd Man himself to judge Man fall'n.

So spake the Father, and unfolding bright
Tow'ard the right hand his glory, on the Son
Blaz'd forth unclouded deity: he full 65

Resplendent all his Father manifest
Express'd, and thus divinely answer'd mild:

Father Eternal, thine is to decree;
Mine both in Heaven and Earth to do thy will
Supreme, that thou in me thy Son belov'd 70
Mayst ever rest well pleas'd. I go to judge

On earth these thy transgressors ; but thou know'st,
Whoever judg'd, the worst on me must light,
When time shall be ; for so I undertook
Before thee' ; and not repenting, this obtain 75
Of right, that I may mitigate their doom,
On me deriv'd : yet I shall temper so
Justice with mercy', as may illustrate most
Them fully satisfy'd, and thee appease.
Attendance none shall need, nor train, where none
Are to behold the judgment, but the judg'd, 81
Those two ; the third best absent is condemn'd,
Convict by flight, and rebel to all law :
Conviction to the Serpent none belongs.

Thus saying, from his radiant seat he rose 85
Of high collateral glory' : him Thrones and Pow'rs,
Princedom, and Dominations ministrant
Accompanied to Heaven-gate, from whence
Eden and all the coasts in prospect lay.
Down he descended strait ; the speed of Gods 90
Time counts not, though with swiftest minutes
wing'd.

Now was the sun in western cadence low
From noon, and gentle airs due at their hour
To fan the earth now wak'd, and usher in
The ev'ning cool ; when he, from wrath more cool,
Came, the mild judge and intercessor both, 96
To sentence Man. The voice of God they heard,
Now walking in the garden, by soft winds

Brought to their ears, while day declin'd; they
heard,

And from his presence hid themselves among 100
The thickest trees, both man and wife; till God
Approaching, thus to Adam call'd aloud:

Where art thou, Adam, wont with joy to meet
My coming seen far off? I miss thee here,
Not pleas'd, thus entertain'd with solitude, 105
Where obvious duty' erewhile appear'd unsought:
Or come I less conspicuous, or what change
Absents thee, or what chance detains? Come forth.

He came, and with him Eve, more loath,
though first

To' offend; discount'nanc'd both, and discom-
pos'd:

Love was not in their looks, either to God 111

Or to each other; but apparent guilt,

And shame, and perturbation, and despair,

Anger, and obstinacy', and hate, and guile.

Whence Adam falt'ring long, thus answer'd
brief: 115

I heard thee in the gard'n, and of thy voice

Afraid, being naked, hid myself. To whom

The gracious judge without revile reply'd:

My voice thou oft hast heard, and hast not
fear'd,

But still rejoic'd: how is it now become 120

So dreadful to thee? that thou' art naked, who

Hath told thee? hast thou eaten of the tree,
Whereof I gave thee charge thou shouldst not eat?

To whom thus Adam sore beset reply'd:

O Heav'n! in evil strait this day I stand 125

Before my judge, either to undergo

Myself the total crime, or to accuse

My other self, the partner of my life;

Whose failing, while her faith to me remains,

I should conceal, and not expose to blame 130

By my complaint: but strict necessity

Subdues me, and calamitous constraint,

Lest on my head both sin and punishment,

However insupportable, be all

Devolv'd; though should I hold my peace, yet
thou

Wouldst easily detect what I conceal. 136

This Woman, whom thou mad'st to be my help,

And gav'st me as thy perfect gift, so good,

So fit, so acceptable, so divine,

That from her hand I could suspect no ill; 140

And what she did, whatever in itself,

Her doing seem'd to justify the deed;

She gave me of the tree, and I did eat.

To whom the Sov'reign Presence thus reply'd:

Was she thy God, that her thou didst obey 145

Before his voice? or was she made thy guide,

Superior, or but equal, that to her

Thou didst resign thy manhood, and the place

Wherein God set thee' above her, made of thee,
And for thee, whose perfection far excell'd 150
Hers in all real dignity? Adorn'd

She was indeed, and lovely to attract
Thy love, not thy subjection; and her gifts
Were such as under government well seem'd,
Unseemly to bear rule; which was thy part 155
And person, hadst thou known thyself aright.

So having said, he thus to Eve in few:
Say, Woman, what is this which thou hast done?

To whom sad Eve, with shame nigh over-
whelm'd,

Confessing soon, yet not before her judge 160
Bold or loquacious, thus abash'd, reply'd:
The Serpent me beguil'd, and I did eat.

Which when the Lord God heard, without delay
To judgment he proceeded on th' accus'd
Serpent though brute, unable to transfer 165
The guilt on him who made him instrument
Of mischief, and polluted from the end
Of his creation; justly then accurs'd,
As vitiated in nature: more to know
Concern'd not Man, (since he no further knew,) 170
Nor alter'd his offence; yet God at last
To Satan first in sin his doom apply'd,
Though in mysterious terms, judg'd as then best:
And on the Serpent thus his curse let fall:

Because thou hast done this, thou art accurs'd 175

Above all cattle, each beast of the field;
Upon thy belly groveling thou shalt go,
And dust shalt eat all the days of thy life.
Between thee and the Woman I will put
Enmity, and between thine and her seed; 180
Her seed shall bruise thy head, thou bruise his
heel.

So spake this oracle*, then verify'd,
When Jesus* son of Mary, second Eve,
Saw Satan fall like lightning down from Heav'n,
Prince of the air; then rising from his grave, 185
Spoil'd Principalities and Pow'rs, triumph'd
In open show, and with ascension bright
Captivity led captive through the air,
The realm itself of Satan, long usurp'd;
Whom he shall tread at last under our feet; 190
Ev'n he who now foretold his fatal bruise,
And to the Woman thus his sentence turn'd:

Thy sorrow I will greatly multiply
By thy conception; children thou shalt bring
In sorrow forth; and to thy husband's will 195
Thine shall submit; he over thee shall rule.

On Adam last thus judgment he pronounc'd:
Because thou' hast hearken'd to the' voice of thy
wife,

And eaten of the tree, concerning which
I charg'd thee, say'ing, Thou shalt not eat
thereof: 200

Curs'd is the ground for thy sake; thou in sorrow
Shalt eat thereof all the days of thy life;
Thorns also' and thistles it shall bring thee forth
Unbid; and thou shalt eat th' herb of the field.
In the sweat of thy face shalt thou eat bread, 205
Till thou return unto the ground; for thou
Out of the ground wast taken, know thy birth,
For dust thou art, and shalt to dust return.

So judg'd he Man, both Judge and Saviour sent,
And th' instant stroke of death denounc'd that day
Remov'd far off: then pitying how they stood 211
Before him naked to the air, that now
Must suffer change, disdain'd not to begin
Thenceforth the form of servant to assume:
As when he wash'd his servants' feet, so now, 215
As father of his family, he clad
Their nakedness with skins of beasts or slain,
Or as the snake with youthful coat repaid;
And thought not much to clothe his enemies:
Nor he their outward only with the skins 220
Of beasts, but inward nakedness, much more
Opprobrious, with his robe of righteousness,
Arraying cover'd from his Father's sight.
To him with swift ascent he up return'd,
Into his blissful bosom re-assum'd 225
In glory as of old; to him appeas'd,
All, though all-knowing, what had pass'd with
Man

Recounted, mixing intercession sweet.

Meanwhile, ere thus was sinn'd and judg'd
on Earth,

Within the gates of Hell sat Sin and Death, 230
In counterview within the gates, that now
Stood open wide, belching outrageous flame
Far into Chaos, since the Fiend pass'd through,
Sin opening, who thus now to Death began:

O Son, why sit we here each other viewing 235
Idly, while Satan, our great author, thrives
In other worlds, and happier seat provides
For us, his offspring dear? It cannot be
But that success attends him; if mishap,
Ere this he had return'd, with fury driv'n 240
By his avengers; since no place like this
Can fit his punishment, or their revenge.
Methinks I feel new strength within me rise,
Wings growing, and dominion giv'n me large
Beyond this deep; whatever draws me on, 245
Or sympathy, or some connat'ral force
Pow'rful at greatest distance to unite,
With secret amity, things of like kind,
By secretest conveyance. Thou, my shade
Inseparable, must with me along: 250
For Death from Sin no pow'r can separate.
But lest the difficulty of passing back
Stay his return perhaps over this gulf
Impassable, impervious, let us try

Advent'rous work, yet to thy pow'r and mine 255
Not unagreeable, to found a path
Over this main from Hell to that new world
Where Satan now prevails; a monument
Of merit high to all th' infernal host,
Easing their passage hence, for intercourse, 260
Or transmigration, as their lot shall lead.
Nor can I miss the way, so strongly drawn
By this new-felt attraction and instinct.

Whom thus the meagre Shadow answer'd soon
Go whither fate and inclination strong 265
Leads thee; I shall not lag behind, nor err
The way, thou leading, such a scent I draw
Of carnage, prey innumerable, and taste
The savour of Death from all things there that
live:

Nor shall I to the work thou enterprisest 270
Be wanting, but afford thee equal aid.

So saying, with delight he snuff'd the smell
Of mortal change on earth. As when a flock
Of ravenous fowl, though many a league remote,
Against the day of battle, to a field, 275
Where armies lie encamp'd, come flying, lur'd
With scent of living carcasses design'd
For Death, the following day, in bloody fight:
So scented the grim Feature, and upturn'd
His nostril wide into the murky air, 280
Sagacious of his quarry from so far.

Then both from out Hell-gates, into the waste
Wide anarchy of Chaos, damp and dark,
Flew diverse; and with pow'r (their pow'r was
great)

Hovering upon the waters, what they met 285
Solid or slimy, as in raging sea
Tost up and down, together crowded drove,
From each side shoaling tow'ards the mouth of
Hell:

As when two polar winds, blowing adverse
Upon the Cronian * sea, together drive 290
Mountains of ice, that stop th' imagin'd way
Beyond Petsora * eastward, to the rich
Cathaian * coast. The aggregated soil
Death with his mace petrific, cold and dry,
As with a trident smote, and fix'd as firm 295
As Delos floating once; the rest his look
Bound with Gorgonian rigor not to move;
And with Asphaltic slime, broad as the gate,
Deep to the roots of Hell the gather'd beach
They fasten'd, and the mole immense wrought
on, 300

Over the foaming deep high arch'd; a bridge
Of length prodigious, joining to the wall
Immoveable of this new fenceless world
Forfeit to Death; from hence a passage broad,
Smooth, easy, inoffensive, down to Hell. 305
So, if great things to small may be compar'd,

Xerxes *, the liberty of Greece to yoke,
From Susa * his Memnonian palace high
Came to the sea, and over Hellespont *
Bridging his way, Europe with Asia join'd, 310
And scourg'd with many a stroke th' indignant
waves.

Now had they brought the work by wondrous art
Pontifical, a ridge of pendent rock,
Over the vex'd abyss, following the track
Of Satan, to the self - same place where he 315
First lighted from his wing, and landed safe
From out of Chaos, to the outside bare
Of this round world: with pins of adamant,
And chains, they made all fast; too fast they
made,

And durable; and now in little space 320
The confines met of empyréan Heav'n,
And of this world, and on the left hand Hell
With long reach interpos'd; three several ways
In sight, to each of these three places led.
And now their way to Earth they had descry'd, 325
To Paradise first tending; when, behold!
Satan, in likeness of an Angel bright,
Betwixt the Centaur * and the Scorpion steering
His zenith, while the sun in Aries rose:
Disguis'd he came; but those his children dear 330
Their parent soon discern'd, though in disguise.
He, after Eve seduc'd, unminded slunk

Into the wood fast by, and changing shape
To' observe the sequel, saw his guileful act
By Eve, though all unweeting, seconded 335
Upon her husband, saw their shame that sought
Vain covertures; but when he saw descend
The Son of God to judge them, terrify'd
He fled: not hoping to escape, but shun
The present, fearing guilty what his wrath 340
Might suddenly inflict; that pass'd, return'd
By night, and list'ning where the hapless pair
Sat in their sad discourse, and various plaint,
Thence gather'd his own doom; which understood
Not instant, but of future time, with joy 345
And tidings fraught, to Hell he now return'd;
And at the brink of Chaos, near the foot
Of this new wondrous pontifice, unhop'd
Met, who to meet him came, his offspring dear.
Great joy was at their meeting, and at sight 350
Of that stupendous bridge his joy increas'd.
Long he admiring stood, till Sin, his fair
Enchanting daughter, thus the silence broke:

O Parent, these are thy magnific deeds,
Thy trophies, which thou view'st as not thine
own; 355

Thou art their author and prime architect:
For I no sooner in my heart divin'd,
My heart, which by a secret harmony
Still moves with thine, join'd in connexion sweet,

That thou on earth hadst prosper'd, which thy
looks 360

Now also evidence, but strait I felt
Though distant from thee worlds between, yet felt
That I must after thee with this thy son;
Such fatal consequence unites us three.

Hell could no longer hold us in her bounds, 365

Nor this unvoyageable gulf obscure
Detain from following thy illustrious track.

Thou hast atchiev'd our liberty, confin'd
Within Hell-gates till now: thou us impow'r'd
To fortify thus far, and overlay 370

With this portentous bridge, the dark abyss.
Thine now is all this world; thy virtue' hath won
What thy hands builded not, thy wisdom gain'd
With odds what war hath lost, and fully' aveng'd
Our foil in Heav'n; here thou shalt monarch
reign, 375

There didst not; there let him still victor sway,
As battle hath adjudg'd, from this new world
Retiring, by his own doom alienated,
And henceforth monarchy with thee divide
Of all things parted by th' empyreal bounds, 380
His quadrature, from thy orbicular world,
Or try thee now more dang'rous to his throne.

Whom thus the Prince of darkness answer'd
glad:

Fair Daughter, and thou Son and Grandchild both,

High proof ye now have giv'n to be the race 385
Of Satan, (for I glory in the name,
Antagonist of Heav'n's Almighty King,)
Amplly have merited of me, of all
Th' infernal empire, that so near Heav'n's door
Triumphal with triumphal act have met, 390
Mine with this glorious work, and made one realm,
Hell and this world, one realm, one continent
Of easy thorough fare. Therefore while I
Descend through darkness, on your road with ease,
To my associate Pow'rs, them to acquaint 395
With these successes, and with them rejoice;
You two this way, among these numerous orbs,
All yours, right down to Paradise descend;
There dwell, and reign in bliss; thence on the
earth

Dominion exercise, and in the air, 400
Chiefly on Man, sole lord of all declar'd;
Him first make sure your thrall, and lastly kill.
My substitutes I send ye, and create
Plenipotent on earth, of matchless might
Issuing from me: on your joint vigor now 405
My hold of this new kingdom all depends,
Through Sin to Death expos'd by my exploit.
If your joint pow'r prevail, th' affairs of Hell
No detriment need fear; go, and be strong.

So saying he dismiss'd them; they with speed 410
Their course through thickest constellations held;

Spreading their bane; the blasted stars look'd wan,
And planets, planet-struck, real eclipse
Then suffer'd. Th' other way Satan went down
The causey to Hell-gate: on either side 415
Disparted Chaos over-built exclaim'd,
And with rebounding surge the bars assail'd,
That scorn'd his indignation: through the gate,
Wide open and unguarded, Satan pass'd,
And all about found desolate; for those 420
Appointed to sit there, had left their charge,
Flown to the upper world; the rest were all
Far to th' inland retir'd, about the walls
Of Pandemonium, city and proud seat
Of Lucifer, so by allusion call'd, 425
Of that bright star to Satan paragon'd.
There kept their watch the legions, while the
Grand

In council sat, solicitous what chance
Might intercept their emp'ror sent; so he
Departing gave command, and they observ'd. 430
As when the Tartar from his Russian foe,
By Astracan*, over the snowy plains,
Retires; or Bactrian Sophi* from the horns
Of Turkish crescent, leaves all waste beyond
The realm of Aladule*, in his retreat 435
To Tauris* or Casbeen*: so these, the late
Heav'n-banish'd host, left desert utmost Hell
Many a dark league, reduc'd in careful watch

Round their metropolis, and now expecting
 Each hour their great advent'rer from the search 440
 Of foreign worlds. He through the midst unmark'd,
 In show plebeian Angel militant
 Of lowest order, pass'd; and from the door
 Of that Plutonian hall, invisible
 Ascended his high throne, which under state 445
 Of richest texture spread, at th' upper end
 Was plac'd in regal lustre. Down a while
 He sat, and round about him saw unseen:
 At last, as from a cloud his fulgent head
 And shape star-bright appear'd, or brighter,
 clad 450

With what permissive glory since his fall
 Was left him, or false glitter. All amaz'd
 At that so sudden blaze the Stygian throng
 Bent their aspect; and whom they wish'd beheld,
 Their mighty chief return'd: loud was th' ac-
 claim: 455

Forth rush'd in haste the great consulting Peers,
 Rais'd from their dark Divan*, and with like joy
 Congratulant approach'd him, who with hand
 Silence, and with these words attention won:

Thrones, Dominations, Princedoms, Virtues,
 Pow'rs, 460

For in possession such, not only' of right,
 I call ye and declare ye now, return'd
 Successful beyond hope, to lead ye forth

Triumphant out of this infernal pit
Abominable, accurs'd, the house of woe, 465
And dungeon of our tyrant: now possess,
As Lords, a spacious world, to' our native Heav'n
Little inferior, by my adventure hard
With peril great atchiev'd. Long were to tell
What I have done, what suffer'd, with what
pain 470

Voyag'd th' unreal, vast, unbounded deep
Of horrible confusion, over which
By Sin and Death a broad way now is pav'd
To expedite your glorious march; but I
Toil'd out my uncouth passage, forc'd to ride 475
Th' untractable abyss, plung'd in the womb
Of unoriginal Night and Chaos wild,
That, jealous of their secrets, fiercely' oppos'd
My journey strange, with clamorous uproar
Protesting Fate supreme; thence how I found 480
The new-created world, which fame in Heav'n
Long had foretold, a fabric wonderful
Of absolute perfection, therein Man
Plac'd in a Paradise, by our exile
Made happy: him by fraud I have seduc'd 485
From his Creator, and, the more to' increase
Your wonder, with an apple; he thereat
Offended, worth your laughter, hath giv'n up
Both his beloved Man and all his world,
To Sin and Death a prey, and so to us, 490

Without our hazard, labor, or alarm,
To range in, and to dwell, and over Man
To rule, as over all he should have rul'd.
True is, me also he hath judg'd, or rather
Me not, but the brute serpent, in whose shape 495
Man I deceiv'd: that which to me belongs,
Is enmity, which he will put between
Me and mankind; I am to bruise his heel;
His seed, when is not set, shall bruise my head:
A world who would not purchase with a bruise, 500
Or much more grievous pain? Ye have th' account
Of my performance: What remains, ye Gods,
But up, and enter now into full bliss?

So having said, a while he stood, expecting
Their universal shout and high applause 505
To fill his ear: when, contrary, he hears
On all sides, from innumerable tongues,
A dismal universal hiss, the sound
Of public scorn: he wonder'd, but not long
Had leisure, wond'ring at himself now more; 510
His visage drawn he felt to sharp and spare,
His arms clung to his ribs, his legs intertwining
Each other, till supplanted down he fell*
A monstrous Serpent on his belly prone,
Reluctant; but in vain, a greater pow'r 515
Now rul'd him, punish'd in the shape he sinn'd,
According to his doom: he would have spoke,
But hiss for hiss return'd with forked tongue

To forked tongue; for now were all transform'd
Alike, to Serpents all, as accessories 520
To his bold riot: dreadful was the din
Of hissing through the hall; thick swarming now
With complicated monsters, head and tail;
Scorpion and Asp*, and Amphisbena* dire,
Cerastes* horn'd, Hydru's, and Ellops* drear, 525
And Dipsas*, (not so thick swarm'd once the soil
Bedropt with blood of Gorgon, or the isle
Ophiusa*:) but still greatest he the midst,
Now Dragon grown; larger than whom the sun
Engender'd in the Pythian vale on slime, 530
Huge Python, and his pow'r no less he seem'd
Above the rest still to retain: they all
Him follow'd issuing forth to th' open field,
Where all yet left of that revolted rout
Heav'n-fall'n, in station stood or just array, 535
Sublime with expectation when to see
In triumph issuing forth their glorious chief:
They saw, but other sight instead, a crowd
Of ugly Serpents; horror on them fell,
And horrid sympathy; for what they saw, 540
They felt themselves now changing; down their
arms,
Down fell both spear and shield, down they as
fast,
And the dire hiss renew'd, and the dire form
Catch'd by contagion; like in punishment, 544

As in their crime. Thus was th' applause they
meant,

Turn'd to exploding hiss, triumph to shame
Cast on themselves from their own mouths. There
stood

A grove hard by, sprung up with this their change,
His will who reigns above, to aggravate
Their penance, laden with fair fruit like that 550
Which grew in Paradise, the bait of Eve

Us'd by the Tempter: on that prospect strange
Their earnest eyes they fix'd, imagining
For one forbidden tree a multitude

Now ris'n, to work them further woe or shame; 555
Yet parch'd with scalding thirst and hunger fierce,
Though to delude them sent, could not abstain;
But on they roll'd in heaps; and up the trees
Climbing, sat thicker than the snaky locks

That curl'd Megera: greedily they pluck'd 560
The fruitage fair to sight, like that which grew
Near that bituminous lake where Sodom flam'd*;

This more delusive, not the touch, but taste
Deceiv'd; they fondly thinking to allay
Their appetite with gust, instead of fruit 565

Chew'd bitter ashes, which th' offended taste
With spattering noise rejected; oft they' assay'd
Hunger and thirst constraining, drugg'd as oft,
With hatefullest disrelish writh'd their jaws
With Soot and cinders fill'd: so oft they fell 570

Into the same illusion; not as Man,
Whom they triumph'd once laps'd. Thus were
they plagu'd

And worn with famine, long and ceaseless hiss,
Till their lost shape, permitted, they resum'd;
Yearly enjoin'd, some say, to undergo 575

This annual humbling certain number'd days,
To dash their pride, and joy for Man seduc'd.

However, some tradition they dispers'd

Among the Heathen of their purchase got,
And fabled how the Serpent, whom they call'd 580

Ophion* with Eurynome*, the wide

Encroaching Eve perhaps, had first the rule

Of high Olympus, thence by Saturn driv'n

And Ops*, ere yet Dictean* Jove was born.

Meanwhile in Paradise the hellish pair 585

Too soon arriv'd; Sin there in Pow'r before,

Once actual, now in body, and to dwell

Habitual habitant; behind her Death

Close following pace for pace, not mounted yet

On his pale horse; to whom Sin thus began: 590

Second of Satan sprung, all-conqu'ring Death*,

What think'st thou of our empire now, though
earn'd

With travel difficult, not better far

Than still at Hell's dark threshold to' have sat
watch,

Unnam'd, undreaded, and thyself half starv'd? 595

Whom thus the Sin-born monster answer'd
soon :

To me , who with eternal famine pine ,
Alike is Hell , or Paradise , or Heav'n ,
There best , where most with ravin I may meet ;
Which here , though plenteous , all too little
seems 600

To stuff this maw , this vast unhide-bound corps.

To whom th' incestuous mother thus reply'd :
Thou therefore on these herbs , and fruits , and
flow'rs

Feed first , on each best next , and fish , and fowl ,
No homely morsels ; and whatever thing 605
The scythe of Time mowes down , devour un-
spar'd ;

Till I in Man residing , through the race ,
His thoughts , his looks , words , actions , all in-
fect ;

And season him thy last and sweetest prey.

This said , they both betook them several
ways , 610

Both to destroy , or unimmortal make
All kinds , and for destruction to mature
Sooner or latter : which th' Almighty seeing ,
From his transcendent seat the Saints among ,
To those bright Orders utter'd thus his voice : 615

See with what heat these dogs of Hell advance
To waste and havock yonder world , which I

So fair and good created, and had still
Kept in that state, had not the folly' of Man
Let in these wasteful furies; who impute 620
Folly to me; so doth the prince of Hell,
And his adherents, that with so much ease
I suffer them to enter and possess
A place so heav'nly, and conniving seem
To gratify my scornful enemies, 625
That laugh, as if, transported with some fit
Of passion, I to them had quitted all,
At random yielded up to their misrule;
And know not that I call'd and drew them thither,
My Hell-hounds, to lick up the draff and filth 630
Which Man's polluting sin with taint hath shed
On what was pure, till cramm'd and gorg'd, nigh
burst,

With suck'd and glutted offal, at one sling
Of thy victorious arm, well-pleasing Son,
Both Sin, and Death, and yawning Grave at last 635
Through Chaos hurl'd, obstruct the mouth of Hell
For ever, and seal up his ravenous jaws.
Then Heav'n and Earth renew'd shall be made
pure

To sanctity that shall receive no stain:
Till then the curse pronounc'd on both precedes. 640

He ended, and the heav'nly audience loud
Sung Halleluiah, as the sound of seas,
Through multitude that sung: Just are thy ways

Righteous are thy decrees on all thy works:
Who can extenuate thee? Next, to the Son, 645
Destin'd restorer of mankind, by whom
New Heav'n and Earth shall to the ages rise,
Or down from Heav'n descend. Such was their
song,

While the Creator calling forth by name
His mighty Angels, gave them several charge, 650
As sorted best with present things. The sun
Had first his precept so to move, so shine,
As might affect the Earth with cold and heat
Scarce tolerable; and from the north to call
Decrepit winter; from the south to bring 655
Solstitial* summer's heat. To the blanc moon
Her office they prescrib'd; to th' other five,
Their planetary* motions and aspects,
In sextile, square, and trine, and opposite
Of noxious efficacy, and when to join 660
In synod unbenign; and taught the fix'd
Their influence malignant when to show'r;
Which of them rising with the sun, or falling,
Should prove tempestuous; To the winds they set
Their corners, when with blustre to confound 665
Sea, air, and shore, the thunder when to roll
With terror through the dark aerial hall.
Some say he bid his angels turn ascance*
The poles of earth twice ten degrees and more
From the sun's axle; they with labor push'd 670

Oblique the centric globe: some say the sun
Was bid turn reins from th' equinoctial road
Like distant breadth to Taurus with the seven
Atlantic Sisters, and the Spartan Twins*,
Up to the Tropic Crab*; thence down amain 675
By Leo*, and the Virgin*, and the Scales*,
As deep as Capricorn*, to bring in change
Of seasons to each clime; else had the spring
Perpetual smil'd on earth with vernant flow'rs,
Equal in days and nights, except to those 680
Beyond the polar circles; to them day
Had unbenighted shone, while the low sun
To recompense his distance, in their sight
Had rounded still th' horizon, and not known
Or east or west, which had forbid the snow 685
From cold Estotiland*, and south as far
Beneath Magellan*. At that tasted fruit
The sun, as from Thyéstean* banquet, turn'd
His course intended; else how had the world
Inhabited, though sinless, more than now, 690
A voided pinching cold and scorching heat?
These changes in the heav'ns, though slow, pro-
duc'd

Like change on sea and land, sideral blast,
Vapor, and mist, and exhalation hot,
Corrupt and pestilent: now from the north 695
Of Norumbega*, and the Samoed* shore,
Bursting their brazen dungeon, arm'd with ice

And snow, and hail, and stormy gust and flaw,
Boreas*, and Cecias*, and Argestes* loud,
And Thrascias*, rend the woods, and seas up-
turn; 700

With adverse blast upturns them from the south
Notus* and Afer* black with thund'rous clouds
From Serrationa*; thwart of these as fierce
Forth' rush the Levant* and the Ponent* winds,
Eurus* and Zephyr, with their lateral noise, 705
Sirocco*, and Libeccio*. Thus began
Outrage from lifeless things: but Discord first,
Daughter of Sin, among th' irrational
Death introduc'd through fierce antipathy: 709
Beast now with beast' gan war, and fowl with
fowl,

And fish with fish: to graze the herb all leaving,
Devour'd each other; nor stood much in awe
Of Man, but fled him, or with count'nance grim
Glar'd on him passing. These were from without
The growing miseries, which Adam saw 715
Already' in part, though hid in gloomiest shade,
To sorrow' abandon'd; but worse felt within,
And in a troubled sea of passion tost,
Thus to disburden sought with sad complaint:

O miserable of happy'! is this the end 720
Of this new glorious world, and me so late
The glory of that glory, who now become
Accurs'd of blessed? hide me from the face

Of God, whom to behold was then my height
Of happiness! yet well, if here would end 725
The misery; I deserv'd it, and would bear
My own deservings: but this will not serve;
All that I eat or drink, or shall beget,
Is propagated curse. O voice once heard
Delightfully, *Increase and multiply*, 730
Now Death to hear! for what can I increase
Or multiply but curses on my head?
Who of all ages to succeed, but feeling
The evil on him brought by me, will curse
My head? Ill fare our ancestor impure, 735
For this we may thank Adam; but his thanks
Shall be the execration: so besides
Mine own that bide upon me, all from me
Shall with a fierce reflux on me redound,
On me, as on their natural centre, light 740
Heavy, though in their place. O fleeting joys
Of Paradise, dear bought with lasting woes!
Did I request thee, Maker, from my clay
To mold me Man? did I solicit thee
From darkness to promote me, or here place 745
In this delicious garden? As my will
Concurr'd not to my be'ing, it were but right
And equal to reduce me to my dust,
Desirous to resign and render back
All I receiv'd, unable to perform 750
Thy terms too hard, by which I was to hold

The good I sought not. To the loss of that,
Sufficient penalty, why hast thou added
The sense of endless woes? inexplicable
Thy justice seems; yet, to say truth, too late 755
I thus contest; then should have been refus'd
Those terms whatever, when they were propos'd:
Thou didst accept them; wilt thou' enjoy the
good,

Then cavil the conditions? And though God
Made thee without thy leave, what if thy son 760
Prove disobedient, and reprov'd retort,
Wherefore didst thou beget me'? I sought it not:
Wouldst thou admit for his contempt of thee
That proud excuse? yet him not thy election,
But natural necessity, begot. 765

God made thee' of choice his own, and of his
own

To serve him; thy reward was of his grace;
Thy punishment then justly' is at his will.
Be' it so, for I submit; his doom is fair,
That dust I am, and shall to dust return. 770
O welcome hour whenever! why delays
His hand to execute what his decree
Fix'd on this day? why do I overlive?
Why am I mock'd with death, and lengthen'd out
To deathless pain? how gladly would I meet 775
Mortality my sentence, and be earth
Insensible? how glad would lay me down

As in my mother's lap? there I should rest
And sleep secure; his dreadful voice no more
Would thunder in my ears, no fear of worse 780
To me and to my offspring would torment me
With cruel expectation. Yet one doubt
Pursues me still, lest all I cannot die;
Lest that pure breath of life, the spi'rit of Man,
Which God inspir'd, cannot together perish 785
With this corporeal clod; then in the grave,
Or in some other dismal place, who knows
But I shall die a living death? O thought
Horrid, if true! yet why? it was but breath *
Of life that sinn'd; what dies but what had life 790
And sin? the body properly hath neither.
All of me then shall die: let this appease
The doubt, since human reach no further knows.
For though the Lord of all be infinite,
Is his wrath also? be it, Man is not so, 795
But mortal doom'd. How can he exercise
Wrath without end on Man, whom death must
end?

Can he make deathless death? that were to make
Strange contradiction, which to God himself
Impossible is held, as argument 800
Of weakness, not of pow'r. Will he draw out,
For anger's sake, finite to infinite
In punish'd Man, to satisfy his rigor
Satisfy'd never? that were to extend

His sentence beyond dust, and Nature's law, 805
By which all causes else according still
To the reception of their matter act,
Not to th' extent of their own sphere. But say
That death be not one stroke, as I suppos'd,
Bereaving sense, but endless misery 810
From this day onward, which I feel begun
Both in me, and without me, and so last
To perpetuity; Ay me! that fear
Comes thund'ring back with dreadful revolution
On my defenceless head; both Death and I * 815
Am found eternal, and incorporate both;
Nor I on my part single, in me all
Posterity stands curs'd: Fair patrimony
That I must leave ye, Sons; O were I able
To waste it all myself, and leave ye none! 820
So disinherited, how would ye bliss
Me, now your curse! Ah, why should all man-
kind

For one man's fault thus guiltless be condemn'd,
If guiltless? But from me what can proceed,
But all corrupt, both mind and will deprav'd, 825
Not to do only, but to will the same
With me? how can they then acquitted stand
In sight of God? him after all disputes
Forc'd I absolve; all my evasions vain,
And reasonings, though through mazes, lead me
still 830

But to my own conviction; first and last
On me, me only, as the source and spring
Of all corruption, all the blame lights due:
So might the wrath. Fond wish! couldst thou
support

That burden heavier than the earth to bear, 835
Than all the world much heavier, though divided
With that bad Woman? Thus what thou desir'st,
And what thou fear'st, alike destroys all hope
Of refuge, and concludes thee miserable
Beyond all past example and future, 840
To Satan only like both crime and doom.
O Conscience! into what abyss of fears
And horrors hast thou driv'n me; out of which
I find no way, from deep to deeper plung'd!

Thus Adam to himself lamented loud 845
Through the still night: not now, as ere Man fell,
Wholesome, and cool, and mild, but with black
air

Accompanied, with damps and dreadful gloom,
Which to his evil conscience represented
All things with double terror: on the ground 850
Outstretch'd he lay; on the cold ground, and oft
Curs'd his creation, Death as oft accus'd
Of tardy execution, since denounc'd
The day of his offence. Why comes not Death,
Said he, with one thrice-acceptable stroke 855
To end me! Shall Truth fail to keep her word?

Justice divine not hasten to be just?
But Death comes not at call; Justice divine
Mends not her slowest pace for pray'rs or cries.
O woods, O fountains, hillocks, dales and bow'rs, 860
With other echo late I taught your shades
To answer, and resound far other song!
Whom thus afflicted when sad Eve beheld,
Desolate where she sat, approaching nigh,
Soft words to his fierce passion she assay'd: 865
But her with stern regard he thus repell'd:

Out of my sight, thou Serpent; that name best
Befits thee, with him leagu'd, thyself as false
And hateful; nothing wants, but that thy shape,
Like his, and color serpentine, may show 870
Thy inward fraud, to warn all creatures from thee
Henceforth; lest that too heav'nly form, pretended
To hellish falshood, snare them. But for thee
I had persisted happy', had not thy pride
And wand'ring vanity, when least was safe, 875
Rejected my forewarning, and disdain'd
Not to be trusted; longing to be seen,
Though by the Dev'il himself, him overweening
To over-reach; but with the Serpent meeting
Fool'd and beguil'd; by him thou, I by thee, 880
To trust thee from my side, imagin'd wise,
Constant, mature, proof against all assaults;
And understood not all was but a show,
Rather 'than solid virtue'; all but a rib,

Crooked by nature, bent, as now appears, 885
More to the part sinister, from me drawn;
Well if thrown out, as supernumerary
To my just number found. O why did God*,
Creator wise, that peopled highest Heav'n
With Spirits masculine, create at last 890
This novelty on earth, this fair defect
Of nature; and not fill the world at once
With Men as Angels without feminine,
Or find some other way to generate
Mankind? This mischief had not then befall'n, 895
And more that shall befall; innumerable
Disturbances on earth through female snares,
And strait conjunction with this sex: for either
He never shall find out fit mate, but such
As some misfortune brings him, or mistake; 900
Or whom he wishes most shall seldom gain
Through her perverseness; but shall see her gain'd
By a far worse; or if she love, withheld
By parents; or his happiest choice too late
Shall meet, already link'd and wedlock-bound 905
To a fell adversary', his hate or shame:
Which infinite calamity shall cause
To human life, and household-peace confound.

He added not, and from her turn'd; but Eve
Not so repuls'd, with tears that ceas'd not flowing,
And tresses all disorder'd, at his feet 911
Fell humble, and embracing them, besought

His peace, and thus proceeded in her plaint :

Forsake me not thus, Adam; witness Heav'n
What love sincere, and reverence in my heart 915
I bear thee, and unweeting have offended,
Unhappily deceiv'd; thy suppliant
I beg, and clasp thy knees; bereave me not,
Whereon I live, thy gentle looks, thy aid,
Thy counsel, in this uttermost distress, 920
My only strength and stay: forlorn of thee,
Whither shall I betake me, where subsist?
While yet we live, scarce one short hour perhaps,
Between us two let there be peace, both joining,
As join'd in injuries, one enmity 925
Against a foe by doom express assign'd us,
That cruel Serpent. On me exercise not
Thy hatred for this misery befall'n,
On me already lost, me than thyself
More miserable: both have sinn'd, but thou 930
Against God only', I against God and thee;
And to the place of judgment will return,
There with my cries importune Heav'n, that all
The sentence from thy head remov'd, may light
On me, sole cause to thee of all this woe; 935
Me, me only, just object of his ire.

She ended weeping; and her lowly plight,
Immoveable till peace obtain'd from fault
Acknowledg'd and deplor'd, in Adam wrought
Commiseration: soon his heart relented* 940

Tow'ards her, his life so late and sole delight,
Now at his feet submissive in distress,
Creature so fair his reconcilment seeking,
His counsel, whom she had displeas'd, his aid;
As one disarm'd, his anger all he lost, 945
And thus with peaceful words uprais'd her soon.

Unwary', and too desirous, as before,
So now of what thou know'st not, who desir'st
The punishment all on thyself; alas,
Bear thine own first, ill able to sustain 950
His full wrath, whose thou feel'st as yet least part,
And my displeasure bear'st so ill. If pray'rs
Could alter high decrees, I to that place
Would speed before thee, and be louder heard,
That on my head all might be visited, 955
Thy frailty and infirmer sex forgiv'n,
To me committed, and by me expos'd.
But rise, let us no more contend, nor blame
Each other, blam'd enough elsewhere; but strive
In offices of love, how we may lighten 960
Each other's burden, in our share of woe;
Since this day's death denounc'd, if aught I see,
Will prove no sudden, but a slow-pac'd evil,
A long day's dying, to augment our pain,
And to our seed (O hapless seed!) deriv'd. 965

To whom thus Eve, recov'ring heart, reply'd:
Adam, by sad experiment I know
How little weight my words with thee can find,

Found so erroneous, thence by just event
Found so unfortunate: nevertheless, 970
Restor'd by thee, vile as I am, to place
Of new acceptance, hopeful to regain
Thy love, the sole contentment of my heart,
Living or dying, from thee I will not hide
What thoughts in my unquiet breast are risen, 975
Tending to some relief of our extremes,
Or end, though sharp and sad, yet tolerable,
As in our evils, and of easier choice.
If care of our descent perplex us most,
Which must be born to certain woe, devour'd 980
By Death at last; and miserable it is
To be to others cause of misery,
Our own begott'en, and of our loins to bring
Into this cursed world a woeful race,
That after wretched life must be at last 985
Food for so foul a monster; in thy pow'r
It lies, yet ere conception, to prevent
The race unblest'd, to be'ing yet unbegot.
Childless thou art, childless remain: so Death
Shall be deceiv'd his glut, and with us two 990
Be forc'd to satisfy his ravenous maw.
But if thou judge it hard and difficult,
Conversing, looking, loving, to abstain
From love's due rites, nuptial embraces sweet,
And with desire to languish without hope, 995
Before the present object languishing

With like desire, which would be misery
And torment less than none of what we dread;
Then both ourselves and seed at once to free
From what we fear for both, let us make
short, 1000

Let us seek Death; or he not found, supply
With our own hands his office on ourselves:
Why stand we longer shivering under fears,
That show no end but death, and have the pow'r,
Of many ways to die, the shortest choosing, 1005
Destruction with destruction to destroy?

She ended here, or vehement despair
Broke off the rest; so much of death her thoughts
Had entertain'd, as dy'd her cheeks with pale.
But Adam, with such counsel nothing sway'd, 1010
To better hopes his more attentive mind
Lab'ring had rais'd, and thus to Eve reply'd:

Eve, thy contempt of life and pleasure seems
To argue in thee something more sublime
And excellent than what thy mind contemns: 1015
But self-destruction therefore sought, refutes
That excellence thought in thee, and implies,
Not thy contempt, but anguish and regret
For loss of life and pleasure overlov'd.

Or if thou covet death, as utmost end 1020
Of misery, so thinking to evade

The penalty pronounc'd, doubt not but God
Hath wiselier arm'd his vengeful ire than so

To be forestall'd; much more I fear lest death
So snatch'd will not exempt us from the pain 1025
We are by doom to pay; rather such acts
Of contumacy will provoke the Highest
To make death in us live; then let us seek
Some safer resolution, which methinks
I have in view, calling to mind with heed 1030
Part of our sentence, that "thy seed shall bruise
"The Serpent's head;" piteous amends, unless
Be meant, whom I conjecture, our grand foe
Satan, who in the Serpent hath contriv'd
Against us this deceit; to crush his head 1035
Would be revenge indeed; which will be lost
By death brought on ourselves, or childless days
Resolv'd, as thou proposest; so our foe
Shall 'scape his punishment ordain'd, and we
Instead shall double ours upon our heads. 1040
No more be mention'd then of violence
Against ourselves, and wilful barrenness,
That cuts us off from hope, and savours only
Rancor and pride, impatience and despite,
Reluctance against God, and his just yoke 1045
Laid on our necks. Remember with what mild
And gracious temper he both heard and judg'd,
Without wrath or reviling: we expected
Immediate dissolution, which we thought
Was meant by death that day; when lo, to
thee 1050

Pains only in child bearing were foretold,
And bringing forth, soon recompens'd with joy,
Fruit of thy womb: on me the curse aslope,
Glanc'd on the ground; with labor I must earn
My bread: what harm? Idleness had been worse;
My labor will sustain me: and lest cold 1056
Or heat should injure us, his timely care
Hath unbesought provided, and his hands
Cloth'd us unworthy, pitying while he judg'd:
How much more, if we pray him, will his
ear 1060

Be open, and his heart to pity' incline,
And teach us further by what means to shun
Th' inclement seasons, rain, ice, hail, and
snow;

Which now the sky with various face begins
To show us in this mountain, while the winds
Blow moist and keen, shattering the graceful
locks 1066

Of these fair spreading trees; which bids us seek
Some better shroud, some better warmth to
cherish

Our limbs benumb'd, ere this diurnal star
Leave cold the night, how we his gather'd beams
Reflected, may with matter sere foment, 1071
Or by collision of two bodies grind
The air attrite to fire, as late the clouds
Jostling or push'd with winds, rude in their shock

Tine the slant lightning, whose thwart flame
driv'n down, 1075

Kindles the gummy bark of fir or pine,
And sends a comfortable heat from far,
Which might supply the sun: such fire to use,
And what may else be remedy or cure
To evils which our own misdeeds have wrought,
He will instruct us praying, and of grace 1081
Beseeching him, so as we need not fear
To pass commodiously this life, sustain'd
By him with many comforts, till we end
In dust, our final rest and native home. 1085

What better can we do, than to the place
Repairing where he judg'd us, prostrate fall
Before him reverent, and there confess
Humbly our faults, and pardon beg, with tears
Watering the ground, and with our sighs the
air 1090

Frequenting, sent from hearts contrite, in sign
Of sorr'ow unfeign'd, and humiliation meek;
Undoubtedly he will relent, and turn
From his displeasure; in whose look serene,
When angry most he seem'd, and most severe, 1095
What else but favor, grace, and mercy shone?

So spake our father penitent; nor Eve
Felt less remorse: they forthwith to the place
Repairing where he judg'd them, prostrate fell
Before him reverent, and both confess'd 1100

Humbly their faults, and pardon begg'd, with
tears

Watering the ground, and with their sighs the
air

Frequenting, sent from hearts contrite, in sign
Of sorr'ow unfeign'd, and humiliation meek.

END OF BOOK TENTH.

THE ARGUMENT OF BOOK XI.

THE Son of God presents to his Father the prayers of our first parents now repenting, and intercedes for them : God accepts them , but declares that they must no longer abide in Paradise ; sends Michael with a band of Cherubim to dispossess them ; but first to reveal to Adam future things : Michael's coming down. Adam shows to Eve certain ominous signs ; he discerns Michael's approach , goes out to meet him : the Angel denounces their departure. Eve's lamentation. Adam pleads , but submits : the angel leads him up to a high hill , sets before him in vision what shall happen till the flood.

THE HISTORY OF BOOK II

THE first of God's mercies to the world is the
creation of man, and the second is the
preservation of him, by the provision of
food, and the third is the redemption of
him, by the sacrifice of his Son. The first
of these mercies is the creation of man, and
the second is the preservation of him, by the
provision of food. The third is the redemption
of him, by the sacrifice of his Son. The first
of these mercies is the creation of man, and
the second is the preservation of him, by the
provision of food. The third is the redemption
of him, by the sacrifice of his Son.

PARADISE LOST.

B O O K XI.

THUS they in lowliest plight repentant stood
Praying; for from the mercy-seat* above
Prevenient grace descending had remov'd
The stony from their hearts, and made new flesh
Regenerate grow instead, that sighs now breath'd 5
Unutterable, which the Spi'rit of pray'r
Inspir'd, and wing'd for Heav'n with speedier
flight

Than loudest oratory: yet their port
Not of mean suiters, nor important less
Seem'd their petition, than when th' ancient pair
In fables old, less ancient yet than these, 11
Deucalion* and chaste Pyrrha*, to restore
The race of mankind drown'd, before the shrine
Of Themis* stood devout. To Heav'n their pray'rs
Flew up, nor miss'd the way, by envious winds
Blown vagabond or frustrate: in they pass'd 16
Dimensionless through heav'nly doors; then clad

With incense, where the golden altar fum'd
By their great Intercessor, came in sight
Before the Father's throne: them the glad Son 20
Presenting, thus to intercede began:

See, Father, what first-fruits on earth are sprung
From thy implanted grace in Man, these sighs
And pray'rs, which in this golden censer, mix'd
With incense, I thy Priest before thee bring; 25
Fruits of more pleasing savour from thy seed
Sown with contrition in his heart, than those
Which his own hand manuring all the trees
Of Paradise could have produc'd, ere fall'n
From innocence. Now therefore bend thine ear 30
To supplication; hear his sighs though mute:
Unskillful with what words to pray, let me
Interpret for him, me his advocate
And propitiation; all his works on me,
Good or not good, ingraft; my merit those 35
Shall perfect; and for these my death shall pay.
Accept me, and in me from these receive
The smell of peace tow'ard mankind; let him live
Before thee reconcil'd, at least his days
Number'd, though sad, till death, his doom,
(which I 40
To mitigate thus plead, not to reverse,)
To better life shall yield him, where with me
All my redeem'd may dwell in joy and bliss,
Made one with me, as I with thee am one.

To whom the Father, without cloud, serene: 45
All thy request for Man, accepted Son,
Obtain; all thy request was my decree.
But longer in that Paradise to dwell,
The law I gave to Nature him forbids:
Those pure immortal elements, that know 50
No gross, no unharmonious mixture foul,
Eject him tainted now, and purge him off
As a distemper, gross to air as gross,
And mortal food, as may dispose him best
For dissolution wrought by sin, that first 55
Distemper'd all things, and of incorrupt
Corrupted. I at first with two fair gifts
Created him endow'd, with happiness
And immortality: that fondly lost,
This other serv'd but to eternize woe; 60
Till I provided death; so death becomes
His final remedy; and after life
Try'd in sharp tribulation, and refin'd
By faith and faithful works, to second life,
Wak'd in the renovation of the just, 65
Resigns him up with Heav'n and Earth renew'd.
But let us call to synod all the bless'd
Through Heav'n's wide bounds; from them I
will not hide
My judgments, how with mankind I proceed,
As how with peccant Angels late they saw, 70

And in their state, though firm, stood more confirm'd.

He ended, and the Son gave signal high
To the bright minister that watch'd; he blew
His trumpet, heard in Oreb * since perhaps
When God descended, and perhaps once more 75
To sound at general doom. Th' angelic blast
Fill'd all the regions: from their blissful bowers
Of amarantine shade, fountain or spring,
By the waters of life, where-e'er they sat
In fellowships of joy, the sons of light 80
Hasted, resorting to the summons high,
And took their seats; till from his throne supreme
Th' Almighty thus pronounc'd his sov'reign will:

O Sons, like one of us Man is become
To know both good and evil, since his taste 85
Of that defended fruit: but let him boast
His knowledge of good lost, and evil got;
Happier, had it suffic'd him to have known
Good by itself, and evil not at all.
He sorrows now, repents, and prays contrite; 90
My motions in him: longer than they move,
His heart I know, how variable and vain
Self-left. Lest therefore his now bolder hand
Reach also of the tree of life, and eat,
And live for ever, dream at least to live 95
For ever, to remove him I decree,

And send him from the garden forth, to till
The ground whence he was taken, fitter soil.

Michael, this my behest have thou in charge;
Take to thee from among the Cherubim 100
Thy choice of flaming warriors, lest the Fiend,
Or in behalf of Man, or to invade
Vacant possession, some new trouble raise:
Haste thee, and from the Paradise of God
Without remorse drive out the sinful pair, 105
From hallow'd ground th' unholy, and denounce
To them and to their progeny from thence
Perpetual banishment. Yet lest they faint
At the sad sentence rigorously urg'd,
For I behold them soften'd, and with tears 110
Bewailing their excess*, all terror hide.
If patiently thy bidding they obey,
Dismiss them not disconsolate; reveal
To Adam what shall come in future days,
As I shall thee enlighten; intermix 115
My covenant in the Woman's seed renew'd:
So send them forth, though sorrowing, yet in
peace;

And on the east side of the garden place,
Where entrance up from Eden easiest climbs,
Cherubic watch, and of a sword the flame 120
Wide waving, all approach far off to fright,
And guard all passage to the tree of life:
Lest Paradise a receptacle prove

To Spirits foul, and all my trees their prey,
With whose stol'n fruit Man once more to de-
lude.

125

He ceas'd, and the Arch-angelic Pow'r prepar'd
For swift descent; with him the cohort bright
Of watchful Cherubim; four faces each
Had, like a double Janus*, all their shape
Spangled with eyes, more numerous than those 130
Of Argus*, and more wakeful than to drowse,
Charm'd with Arcadian* pipe, the past'ral reed
Of Hermes, or his opiate rod. Meanwhile,
To re-salute the world with sacred light,
Leucothea wak'd, and with fresh dew embalm'd
The earth; when Adam, and first matron Eve, 136
Had ended now their orisons, and found
Strength added from above, new hope to spring
Out of despair, joy, but with fear yet link'd;
Which thus to Eve his welcome words renew'd:
Eve, easily may faith admit, that all 141
The good which we enjoy, from Heav'n descends;
But that from us aught should ascend to Heav'n
So prevalent as to concern the mind
Of God high-bless'd, or to incline his will, 145
Hard to belief may seem; yet this will prayer,
Or one short sigh of human breath, upborne
Ev'n to the seat of God. For since I sought
By pray'r th' offended Deity to' appease,
Kneel'd, and before him humbled all my heart, 150

Methought I saw him placable and mild,
Bending his ear; persuasion in me grew
That I was heard with favor; peace return'd
Home to my breast, and to my memory
His promise, that thy seed shall bruise our foe; 155
Which then not minded in dismay, yet now
Assures me that the bitterness of death
Is past, and we shall live. Whence hail to thee,
Eve rightly call'd, mother of all mankind,
Mother of all things living, since by thee 160
Man is to live, and all things live for Man.

To whom thus Eve with sad demeanour meek:
Ill worthy I such title should belong
To me transgressor, who for thee ordain'd
A help, became thy snare; to me reproach 165
Rather belongs, distrust, and all dispraise:
But infinite in pardon was my Judge,
That I who first brought death on all, am grac'd
The source of life; next favorable thou,
Who highly thus to' entitle me vouchsaf'st, 170
Far other name deserving. But the field
To labor calls us now with sweat impos'd,
Though after sleepless night: for see the morn,
All unconcern'd with our unrest, begins
Her rosy progress smiling: let us forth; 175
I never from thy side henceforth to stray,
Where-e'er our day's work lies, though now en-
join'd

Laborious, till day droop; while here we dwell,
What can be toilsome in these pleasant walks?
Here let us live, though in fall'n state, content. 180
So spake, so wish'd much-humbled Eve; but
fate

Subscrib'd not: Nature first gave signs, impress'd
On bird, beast, air, air suddenly eclips'd
After short blush of morn; nigh in her sight,
The bird of Jove, stoop'd from his airy tour, 185
Two birds of gayest plume before him drove:
Down from a hill the beast that reigns in woods,
First hunter then, pursu'd a gentle brace,
Goodliest of all the forest, hart and hind;
Direct to th' eastern gate was bent their flight. 190
Adam observ'd, and with his eye the chase
Pursuing, not unmov'd to Eve thus spake:

O Eve, some further change awaits us nigh,
Which Heav'n by these mute signs in nature shows,
Forerunners of his purpose, or to warn 195
Us haply too secure of our discharge
From penalty, because from death releas'd
Some days; how long, and what till then our life,
Who knows, or more than this, that we are dust,
And thither must return, and be no more? 200
Why else this double object in our sight,
Of flight pursu'd in th' air, and o'er the ground,
One way the self-same hour? why in the east
Darkness ere day's mid-course, and morning-light

More orient in yon western cloud, that draws 205
O'er the blue firmament a radiant white,
And slow descends, with something heav'nly
fraught?

He err'd not; for by this the heav'nly bands
Down from a sky of jasper lighted now
In Paradise, and on a hill made halt; 210

A glorious apparition, had not doubt
And carnal fear that day dimm'd Adam's eye.
Not that more glorious, when the Angels met
Jacob in Mahanaim *, where he saw
The field pavilion'd with his guardians bright; 215
Nor that which on the flaming mount appear'd
In Dothan *, cover'd with a camp of fire
Against the Syrian king, who to surprise
One man *, assassin-like, had levy'd war,
War unproclaim'd *. The princely Hierarch 220
In their bright stand there left his Pow'rs to seize
Possession of the garden; he alone,
To find where Adam shelter'd, took his way,
Not unperceiv'd of Adam, who to Eve, 224
While the great visitant approach'd, thus spake:

Eve, now expect great tidings, which perhaps
Of us will soon determine, or impose
New laws to be observ'd; for I descry,
From yonder blazing cloud that veils the hill,
One of the heav'nly host, and by his gait 230
None of the meanest, some great Potentate

Or of the Thrones above, such majesty
Invests him coming; yet not terrible,
That I should fear; nor sociably mild,
As Raphaël, that I should much confide; 235
But solemn and sublime, whom not to' offend,
With reverence I must meet, and thou retire.

He ended; and th' Archangel soon drew nigh,
Not in his shape celestial, but as man
Clad to meet man; over his lucid arms 240
A military vest of purple flow'd,
Livelier than Melibean*, or the grain
Of Sarra*, worn by kings and heroes old
In time of truce; Iris* had dipp'd the woof;
His starry helm unbuckled show'd him prime 245
In manhood, where youth ended: by his side,
As in a glist'ring zodiac, hung the sword,
Satan's dire dread, and in his hand the spear.
Adam bow'd low; he kingly from his state
Inclin'd not, but his coming thus declar'd: 250

Adam, Heav'n's high behest no preface needs:
Sufficient that thy pray'rs are heard, and Death,
Then due by sentence when thou didst transgress,
Defeated of his seizure many days
Giv'n thee of grace, wherein thou mayst repent,
And one bad act with many deeds well done 256
Mayst cover: well may then thy Lord appeas'd
Redeem thee quite from Death's rapacious claim;
But longer in this Paradise to dwell

Permits not; to remove thee I am come, 260
And send thee from the garden forth to till
The ground whence thou wast taken, fitter soil.

He added not; for Adam at the news
Heart-struck with chilling gripe of sorrow stood,
That all his senses bound; Eve, who unseen 265
Yet all had heard, with audible lament
Discover'd soon the place of her retire:

O unexpected stroke, worse than of Death!
Must I thus leave thee, Paradise? thus leave
Thee, native soil, these happy walks and
shades, 270

Fit haunt of Gods? where I had hope to spend,
Quiet though sad, the respite of that day
That must be mortal to us both. O flowers,
That never will in other climate grow,

My early visitation, and my last 275

At ev'n, which I bred up with tender hand
From the first op'ning bud, and gave ye names
Who now shall rear ye to the sun, or rank
Your tribes, and water from th' ambrosial fount?

Thee lastly, nuptial bow'r by me adorn'd 280

With what to sight or smell was sweet! from thee

How shall I part, and whither wander down

Into a lower world, to this obscure

And wild? how shall we breathe in other air

Less pure, accustom'd to immortal fruits? 285

Whom thus the Angel interrupted mild:

Lament not, Eve, but patiently resign
What justly thou hast lost; nor set thy heart,
Thus over-fond, on that which is not thine;
Thy going is not lonely; with thee goes 290
Thy husband; him to follow thou art bound;
Where he abides, think there thy native soil.

Adam by this from the cold sudden damp
Recovering, and his scatter'd spi'rits return'd,
To Michael thus his humble words address'd: 295
Celestial *, whether among the Thrones, or
nam'd

Of them the high'est, for such of shape may seem
Prince above princes, gently hast thou told
Thy message, which might else in telling wound,
And in performing end us; what besides 300
Of sorrow, and dejection, and despair
Our frailty can sustain, thy tidings bring,
Departure from this happy place, our sweet
Recess, and only consolation left
Familiar to our eyes; all places else 305
Inhospitable' appear and desolate,
Nor knowing us nor known: and if by prayer
Incessant I could hope to change the will
Of him who all things can, I would not cease
To weary him with my assiduous cries: 310
But pray'r against his absolute decree
No more avails than breath against the wind,
Blown stifling back on him that breathes it forth:

Therefore to his great bidding I submit.
This most afflicts me, that departing hence, 315
As from his face I shall be hid, depriv'd
His blessed count'nance; here I could frequent
With worship place by place where he vouchsaf'd
Presence divine, and to my sons relate,
On this mount he appear'd, under this tree 320
Stood visible, among these pines his voice
I heard, here with him at this fountain talk'd:
So many grateful altars I would rear
Of grassy turf, and pile up every stone
Of lustre from the brook, in memory, 325
Or monument to ages, and thereon
Offer sweet-smelling gums, and fruits, and flow'rs;
In yonder nether world where shall I seek
His bright appearances, or footstep trace?
For though I fled him angry, yet recall'd 330
To life prolong'd and promis'd race, I now
Gladly behold though but his utmost skirts
Of glory, and far off his steps adore.

To whom thus Michael with regard benign:
Adam, thou know'st Heav'n his, and all the
Earth; 335

Not this rock only; his omnipresence fills
Land, sea, and air, and every kind that lives,
Fomented by his virtual pow'r and warm'd:
All th' earth he gave thee to possess and rule,
No despicable gift; surmise not then 340

His presence to these narrow bounds confin'd
Of Paradise or Eden: this had been
Perhaps thy capital seat, from whence had spread
All generations, and had hither come
From all the ends of th' earth, to celebrate 345
And reverence thee their great progenitor.
But this pre-eminence thou' hast lost, brought
down

To dwell on even ground now with thy sons:
Yet doubt not but in valley and in plain
God is as here, and will be found alike 350
Present, and of his presence many a sign
Still following thee, still compassing thee round
With goodness and paternal love, his face
Express, and of his steps the tract divine.
Which that thou mayst believe, and be con-
firm'd 355

Ere thou from hence depart, know I am sent
To show thee what shall come in future days
To thee and to thy offspring; good with bad
Expect to hear, supernal grace contending
With sinfulness of men; thereby to learn 360
True patience, and to temper joy with fear
And pious sorrow, equally inur'd
By moderation either state to bear,
Prosperous or adverse; so shalt thou lead
Safest thy life, and best prepar'd endure 365
Thy mortal passage when it comes. Ascend

This hill; let Eve (for I have drench'd her eyes)
Here sleep below, while thou to foresight wak'st;
As once thou sleptst, while she to life was form'd.

To whom thus Adam gratefully reply'd: 370
Ascend, I follow thee, safe Guide, the path
Thou lead'st me', and to the hand of Heav'n
submit,

However chast'ning, to the evil turn
My obvious breast, arming to overcome
By suffering, and earn rest from labor won, 375
If so I may attain. So both ascend
In the visions of God. It was a hill
Of Paradise the highest, from whose top
The hemisphere of earth in clearest ken
Stretch'd out to th' amplest reach of prospect
lay. 380

Not high'er that hill, nor wider looking round,
Whereon for different cause the Tempter set
Our second Adam in the wilderness,
To show him all earth's kingdoms, and their glory.
His eye might there command wherever stood 385
City of old or modern fame, the seat
Of mightiest empire, from the destin'd walls
Of Cambalu*, seat of Cathaian Can*;
And Samarchand* by Oxus*, Temir's* throne,
To Paquin*, of Sinean kings, and thence 390
To Agra*, and Lahor*, of great Mogul*;
Down to the golden Chersonese*: or where

The Persian * in Ecbatan * sat : or since
In Hispahan *, or where the Russian Czar *
In Moscow *, or the Sultan * in Bizance *, 395
Turchestan-born ; nor could his eye not ken
Th' empire of Negus * to his utmost port
Ercoco *, and the less maritime kings,
Mombaza *, and Quiloa *, and Melind *,
And Sofala *, thought Ophir *, to the realm 400
Of Congo *, and Angola *, farthest south :
Or thence from Niger * flood to Atlas mount,
The kingdoms of Almanzer *, Fez * and Sus *,
Marocco and Algiers *, and Tremisen * ;
On Europe thence, and where Rome was to sway
The world : in spi'rit perhaps he also saw 406
Rich Mexico *, the seat of Montezume *,
And Cusco * in Perú *, the richer seat
Of Atabalipa *, and yet unspoil'd
Guiana *, whose great city Geryon's * sons 410
Call El Dorado *. But to nobler sights
Michael from Adam's eyes the film remov'd,
Which that false fruit that promis'd clearer sight
Had bred ; then purg'd with euphrasy and rue
The visual nerve, for he had much to see ; 415
And from the well of life three drops instill'd.
So deep the pow'r of these ingredients pierc'd,
Ev'n to the inmost seat of mental sight,
That Adam, now enforc'd to close his eyes,
Sunk down, and all his spi'rits became entranc'd ;

But him the gentle Angel by the hand 421
Soon rais'd, and his attention thus recall'd:

Adam, now ope thine eyes, and first behold
Th' effects which thy original crime hath wrought
In some to spring from thee, who never touch'd 425
Th' excepted tree, nor with the snake conspir'd,
Nor sinn'd thy sin, yet from that sin derive
Corruption to bring forth more violent deeds.

His eyes he open'd, and beheld a field,
Part arable and tilth, whereon were sheaves 430
New reap'd; the other part sheep-walks and folds;
I' th' midst an altar as the land-mark stood,
Rustic, of grassy sod; thither anon
A sweaty reaper from his tillage brought
First fruits, the green ear, and the yellow sheaf,
Uncull'd, as came to hand; a shepherd next, 436
More meek, came with the firstlings * of his flock
Choicest and best; then sacrificing, laid
The inwards and their fat, with incense strow'd,
On the cleft wood, and all due rites perform'd. 440
His offering soon propitious fire from Heav'n
Consum'd with nimble glance, and grateful steam;
The other's not, for his was not sincere:
Whereat he inly rag'd, and as they talk'd,
Smote him into the midriff with a stone 445
That beat out life; he fell, and deadly pale
Groan'd out his soul with gushing blood effus'd.
Much at that sight was Adam in his heart

Dismay'd, and thus in haste to th' Angel cry'd :

O Teacher, some great mischief hath befall'n 450
To that meek man, who well had sacrific'd:
Is piety thus and pure devotion paid?

T' whom Michael thus, he also mov'd, reply'd ;
These two are brethren, Adam, and to come
Out of thy loins; th' unjust the just hath slain, 455
For envy that his brother's offering found
From Heav'n acceptance; but the bloody fact
Will be aveng'd; and th' other's faith approv'd
Lose no reward, though here thou see him die,
Rolling in dust and gore. To which our sire: 460

Alas, both for the deed and for the cause!
But have I now seen Death? Is this the way
I must return to native dust? O sight
Of terror, foul and ugly to behold,
Horrid to think, how horrible to feel! 465

To whom thus Michaël: Death thou hast seen
In his first shape on man; but many shapes
Of Death, and many are the ways that lead
To his grim cave, all dismal; yet to sense
More terrible at th' entrance than within. 470
Some, as thou saw'st, by violent stroke shalt die,
By fire, flood, famine; by intemp'rance more
In meats and drinks, which on the earth shall
bring

Diseases dire, of which a monstrous crew
Before thee shall appear; that thou mayst know

What misery th' inabstinence of Eve 476
Shall bring on men. Immediately a place
Before his eyes appear'd, sad, noisome, dark,
A lazar-house it seem'd, wherein were laid
Numbers of all diseas'd, all maladies 480
Of ghastly spasm, or racking torture, qualms
Of heart-sick agony, all fev'rous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, cholic-pangs,
Demoniac phrenzy, moaping melancholy, 485
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies, and asthma's, and joint-racking rheums.
Dire was the tossing, deep the groans; Despair
Tended the sick, busiest from couch to couch;
And over them triumphant Death his dart 491
Shook, but delay'd to strike, though oft invok'd
With vows, as their chief good, and final hope.
Sight so deform what heart of rock could long
Dry-ey'd behold? Adam could not, but wept, 495
Though not of woman born; compassion quell'd
His best of man, and gave him up to tears
A space, till firmer thoughts restrain'd excess;
And scarce recovering words his plaint renew'd:
O miserable mankind, to what fall 500
Degraded, to what wretched state reserv'd!
Better end here unborn! Why is life giv'n
To be thus wrested from us? rather, why

Obtruded on us thus? who, if we knew
What we receive, would either not accept 505
Life offer'd, or soon beg to lay it down,
Glad to be so dismiss'd in peace. Can thus
Th' image of God in man, created once
So goodly and erect, though faulty since,
To such unsightly sufferings be debas'd 510
Under inhuman pains? Why should not man,
Retaining still divine similitude,
In part, from such deformities be free,
And for his Maker's image sake, exempt?

Their Maker's image, answer'd Michael, then
Forsook them, when themselves they vilify'd 516
To serve ungovern'd appetite, and took
His image whom they serv'd, a brutish vice,
Inductive mainly to the sin of Eve.

Therefore so abject is their punishment, 520
Disfiguring not God's likeness, but their own;
Or if his likeness, by themselves defac'd
While they pervert pure nature's healthful rules
To loathsome sickness; worthily, since they
God's image did not reverence in themselves. 525

I yield it just, said Adam, and submit.
But is there yet no other way, besides
These painful passages, how we may come
To death, and mix with our connatural dust?

There is, said Michael, if thou well observe 530
The rule of not too much, by temp'rance taught,

In what thou eat'st and drink'st, seeking from
thence

Due nourishment, not gluttonous delight,

Till many years over thy head return:

So may'st thou live, till, like ripe fruit, thou
drop 535

Into thy mother's lap, or be with ease

Gather'd, not harshly pluck'd, for death mature:

This is old age; but then thou must outlive

Thy youth, thy strength, thy beauty, which
will change

To wither'd, weak, and gray; thy senses then

Obtuse, all taste of pleasure must forego, 541

To what thou hast; and for the air of youth,

Hopeful and cheerful, in thy blood will reign

A melancholy damp of cold and dry

To weigh thy spirits down, and last consume 545

The balm of life. To whom our ancestor:

Henceforth I fly not death, nor would prolong

Life much; bent rather how I may be quit

Fairest and easiest of this cumb'rous charge;

Which I must keep till my appointed day 550

Of rend'ring up, and patiently attend

My dissolution. Michaël reply'd:

Nor love thy life, nor hate; but what thou
liv'st,

Live well; how long or short, permit to Heav'n:

And now prepare thee for another sight: 555

He look'd, and saw a spacious plain, whereon
Were tents * of various hue: by some were herds
Of cattle grazing; others, whence the sound
Of instruments that made melodious chime
Was heard, of harp and organ; and who mov'd 560
Their stops and chords, was seen; his volant touch
Instinct through all proportions, low and high *,
Fled, and pursu'd transverse the resonant fugue.
In other part stood one * who at the forge
Lab'ring, two massy clods of ir'on and brass 565
Had melted, (whether found where casual fire
Had wasted woods on mountain or in vale,
Down to the veins of earth, thence gliding hot
To some cave's mouth; or whether wash'd by
stream

From underground,) the liquid ore he drain'd 570
Into fit molds prepar'd; from which he form'd
First his own tools; then, what might else be
wrought

Fusil or grav'n in metal. After these,
But on the hither side; a different sort
From the high neighb'ring hills, which was their
seat, 575

Down to the plain descended: by their guise
Just men they seem'd, and all their study bent
To worship God aright, and know his works
Not hid, nor those things last which might pre-
serve

Freedom and peace to men: they on the plain 380
Long had not walk'd, when from the tents behold
A bevy of fair women, richly gay
In gems and wanton dress; to th' harp they sung
Soft amorous ditties, and in dance came on.
The men, though grave, ey'd them, and let their
eyes 585

Rove without rein, till in the amorous net
Fast caught, they lik'd, and each his liking chose:
And now of love they treat, till th' ev'ning star,
Love's harbinger, appear'd; then all in heat
They light the nuptial torch, and bid invoke 590
Hymen, then first to marriage-rites invok'd:
With feast and music all the tents resound.
Such happy interview and fair event
Of love and youth not lost, songs, garlands,
flow'rs,

And charming symphonies, attach'd the heart 595
Of Adam, soon inclin'd t' admit delight,
The bent of nature; which he thus express'd:

True opener of mine eyes, prime Angel bless'd!
Much better seems this vision, and more hope
Of peaceful days portends, than those two past:
Those were of hate and death, or pain much
worse; 601

Here nature seems fulfill'd in all her ends.

To whom thus Michael: Judge not what is
best

By pleasure, though to nature seeming meet,
Created, as thou art, to nobler end, 605
Holy and pure, conformity divine.

Those tents thou saw'st so pleasant, were the
tents

Of wickedness, wherein shall dwell his race
Who slew his brother; studious they appear
Of arts that polish life, inventors rare; 610
Unmindful of their Maker, though his Spirit
Taught them, but they his gifts acknowledg'd
none.

Yet they a beauteous offspring shall beget:
For that fair female troop thou saw'st, that seem'd
Of Goddesses, so blithe, so smooth, so gay, 615
Yet empty of all good, wherein consists
Woman's domestic honor and chief praise;
Bred only and completed to the taste
Of lustful appetite, to sing, to dance,
To dress, and troll the tongue, and roll the
eye. 620

To these, that sober race of men, whose lives
Religious titled them the sons of God,
Shall yield up all their virtue, all their fame
Ignobly, to the trains and to the smiles
Of these fair atheists, and now swim in joy, 625
Erelong to swim at large; and laugh, for which
The world erelong a world of tears must weep.

To whom thus Adam, of short joy bereft:

O pity', and shame, that they, who to live well
Enter'd so fair, should turn aside, to tread 630
Paths indirect, or in the mid-way faint!

But still I see the tenor of Man's woe
Holds on the same, from Woman to begin.

From Man's effeminate slackness it begins,
Said th' Angel, who should better hold his place
By wisdom, and superior gifts receiv'd. 636
But, now prepare thee for another scene.

He look'd, and saw wide territory spread
Before him, towns, and rural works between;
Cities of men, with lofty gates, and tow'rs, 640
Concourse in arms, fierce faces threat'ning war;
Giants of mighty bone, and bold emprise:
Part wield their arms, part curb the foaming steed;
Single, or in array of battle rang'd
Both horse and foot; nor idly must'ring stood; 645
One way, a band select from forage drives
A herd of beeves, fair oxen, and fair kine,
From a fat meadow-ground, or fleecy flock,
Ewes, and their bleeting lambs, over the plain,
Their booty; scarce with life the shepherds fly,
But call in aid, which makes a bloody fray. 651
With cruel tournament the squadrons join;
Where cattle pastur'd late, now scatter'd lies
With carcasses and arms, th' insanguin'd field
Deserted. Others to a city strong 655
Lay siege, incamp'd; by batt'ry, scale, and mine,

Assaulting: others, from the wall defend
With dart and jav'lin, stones and sulph'rous fire;
On each hand slaughter and gigantic deeds!
In other part, the scepter'd heralds call 660
To council, in the city-gates: anon
Gray-headed men, and grave, with warriors mix'd,
Assemble, and harangues are heard; but soon
In factious opposition; till at last
Of middle age * one * rising, eminent 665
In wise deport, spake much of right and wrong,
Of justice, of religion, truth, and peace,
And judgment from above: him old and young
Exploded, and had seiz'd with violent hands;
Had not a cloud descending snatch'd him thence,
Unseen amid the throng: so, violence 671
Proceeded, and oppression, and sword-law,
Through all the plain, and refuge none was found.
Adam was all in tears, and to his guide
Lamenting turn'd full sad: O! what are these? 675
Death's ministers, not men! who thus deal death
Inhumanly to men, and multiply
Ten thousand-fold the sin of him who slew
His brother: for, of whom such massacre
Make they, but of their brethren; men of men? 680
But who was that just man, whom had not Heav'n
Rescu'd, had in his righteousness been lost?

To whom thus Michael: These are the product
Of those ill-mated marriages thou saw'st;

Where good with bad were match'd; who of
themselves

Abhor to join ; and , by imprudence mix'd ,
Produce prodigious births , of body' or mind.
Such were these giants , men of high renown !
For , in those days , might only shall be' admir'd ;
And valor , and heroic virtue , call'd ; 690

To overcome in battle, and subdue
Nations, and bring home spoils with infinite
Man-slaughter, shall be held the highest pitch
Of human glory, and for glory done
Of triumph, to be styl'd great conquerors, 695
Patrons of mankind, Gods, and sons of Gods;
Destroyers rightlier call'd, and plagues of men.
Thus fame shall be atchiev'd, renown on earth,
And what most merits fame in silence hid.

But he, the seventh from thee, whom thou be-
heldst

The only righteous in a world perverse,
And therefore hated, therefore so beset
With foes, for daring single to be just,
And utter odious truth, that God would come
To judge them with his saints: him the Most
High

Rapt in a balmy cloud with winged steeds,
Did, as thou saw'st, receive, to walk with God
High in salvation, and the climes of bliss,
Exempt from death; to show thee what reward!

Awaits the good, the rest what punishment; 710
Which now direct thine eyes, and soon behold:
He look'd, and saw the face of things quite
chang'd:

The brazen throat of war had ceas'd to roar;
All now was turn'd to jollity and game,
To luxury and riot, feast and dance, 715
Marrying or prostituting, as besel,
Rape or adultery, where passing fair
Allur'd them; thence from cups to civil broils.
At length a reverent sire among them came,
And of their doings great dislike declar'd, 720
And testify'd against their ways; he oft
Frequented their assemblies, whereso met,
Triumphs or festivals, and to them preach'd
Conversion and repentance, as to souls
In prison under judgments imminent: 725
But all in vain: which when he saw, he ceas'd
Contending, and remov'd his tents far off;
Then from the mountain hewing timber tall,
Began to build a vessel of huge bulk;
Measur'd by cubit, length, and breadth, and
height; 730

Smear'd round with pitch; and in the side a door
Contriv'd; and of provisions laid in large
For man and beasts: when lo, a wonder strange!
Of every beast, and bird, and insect small
Came sev'ns, and pairs, and enter'd in, as taught

Their order: last the sire and his three sons, 736
With their four wives; and God made fast the
door.

Meanwhile the south-wind rose, and with black
wings

Wide hovering, all the clouds together drove
From under Heav'n; the hills to their supply 740
Vapor, and exhalation dusk and moist,
Sent up amain; and now the thicken'd sky
Like a dark cieling stood*; down rush'd the rain
Impetuous, and continu'd, till the earth
No more was seen: the floating vessel* swum 745
Uplifted, and secure with beaked prow
Rode tilting o'er the waves: all dwellings else
Flood overwhelm'd, and them with all their pomp
Deep under water roll'd; sea cover'd sea,
Sea without shore; and in their palaces 750
Where luxury late reign'd, sea-monsters whelp'd
And stabled; of mankind, so numerous late,
All left, in one small bottom swum embark'd.
How didst thou grieve then, Adam, to behold
The end of all thy offspring, end so sad, 755
Depopulation? thee another flood,
Of tears and sorrow' a flood, thee also drown'd,
And sunk thee as thy sons; till gently rear'd
By th' Angel, on thy feet thou stood'st at last,
Though comfortless, as when a father mourns 760
His children, all in view destroy'd at once;

And scarce to th' Angel utter'dst thus thy plaint:

O visions ill foreseen! better had I
Liv'd ignorant of future, so had borne
My part of evil only, each day's lot 765
Enough to bear; those now, that were dispens'd
The burden of many ages*, on me light
At once, by my foreknowledge gaining birth
Abortive, to torment me ere their being,
With thought that they must be. Let no man seek
Henceforth to be foretold what shall befall 771
Him or his children; evil he may be sure,
Which neither his foreknowing can prevent,
And he the future evil shall no less
In apprehension than in substance feel, 775
Grievous to bear: but that care now is past,
Man is not whom to warn: those few escap'd,
Famine and anguish will at last consume,
Wand'ring that wat'ry desert. I had hope,
When violence was ceas'd, and war on earth, 780
All would have then gone well, peace would have
crown'd

With length of happy days the race of man:
But I was far deceiv'd; for now I see
Peace to corrupt, no less than war to waste.
How comes it thus? unfold, celestial Guide, 785
And whether here the race of man will end.

To whom thus Michael: Those whom last thou
saw'st

In triumph and luxurious wealth, are they
First seen in acts of prowess eminent,
And great exploits; but of true virtue void: 790
Who having spilt much blood, and done much
waste

Subduing nations, and atchiev'd thereby
Fame in the world, high titles, and rich prey,
Shall change their course to pleasure, ease, and
sloth,

Surfeit, and lust, till wantonness and pride 795
Raise out of friendship hostile deeds in peace.

The conquer'd also, and enslav'd by war,
Shall, with their freedom lost, all virtue lose*,
And fear of God, from whom their piety feign'd
In sharp contest of battle found no aid 800

Against invaders; therefore cool'd in zeal,
Thenceforth shall practise how to live secure,
Worldly or dissolute, on what their lords
Shall leave them to enjoy; for th' earth shall bear
More than enough, that temp'rance may be try'd:
So all shall turn degenerate, all deprav'd; 806
Justice and temp'rance, truth and faith forgot:

One man except*, the only son of light
In a dark age, against example good,
Against allurement, custom, and a world 810
Offended; fearless of reproach and scorn,
Or violence, he of their wicked ways
Shall them admonish, and before them set

The paths of righteousness, how much more safe,
And full of peace, denouncing wrath to come 815
On their impenitence; and shall return
Of them derided, but of God observ'd
The one just man alive; by his command
Shall build a wondrous ark, as thou beheldst,
To save himself and household from amidst 820
A world devote to universal wrack.

No sooner he, with them of man and beast
Select for life, shall in the ark be lodg'd,
And shelter'd round, but all the cataracts*
Of Heav'n set open on the earth shall pour 825
Rain day and night; all fountains of the deep
Broke up, shall heave the ocean to usurp
Beyond all bounds, till inundation rise
Above the highest hills: then shall this mount*
Of Paradise by might of waves be mov'd 830
Out of his place, push'd by the horned flood,
With all his verdure spoil'd, and trees adrift,
Down the great river to the opening gulf,
And there take root, an island salt and bare,
The haunt of seals, and orks, and sea-mews
clang* : 835

To teach thee that God attributes to place
No sanctity, if none be thither brought
By men who there frequent, or therein dwell.
And now what further shall ensue, behold:

He look'd, and saw the ark hull on the flood*,

Which now abated: for the clouds were fled, 841
Driv'n by a keen north-wind, that blowing dry
Wrinkled the face of deluge, as decay'd;
And the clear sun on his wide wat'ry glass
Gaz'd hot, and of the fresh wave largely drew, 845
As after thirst, which made their flowing shrink
From standing lake to tripping ebb, that stole
With soft foot tow'ards the deep, who now had
stop'd

His sluices, as the Heav'n his windows shut.
The ark no more now floats, but seems on ground,
Fast on the top of some high mountain * fix'd. 851
And now the tops of hills as rocks appear;
With clamor thence the rapid currents drive
Tow'ards the retreating sea their furious tide.
Forthwith from out the ark a raven * flies, 855
And after him, the surer messenger,
A dove sent forth once and again to spy
Green tree or ground, whereon his foot may light;
The second time returning, in his bill
An olive-leaf he brings, pacific sign: 860
Anon dry ground appears, and from his ark
The ancient sire descends with all his train;
Then with uplifted hands, and eyes devout,
Grateful to Heav'n, over his head beholds
A dewy cloud, and in the cloud a bow 865
Conspicuous, with three listed colors gay,
Betok'ning peace from God, and cov'nant new.

Whereat the heart of Adam erst so sad
Greatly rejoic'd, and thus his joy broke forth:

O thou who future things canst represent 870
As present, heav'nly Instructor, I revive
At this last sight, assur'd that man shall live
With all the creatures, and their seed preserve.
Far less I now lament for one whole world
Of wicked sons destroy'd, than I rejoice 875
For one man found so perfect and so just,
That God vouchsafes to raise another world
From him, and all his anger to forget.

But say, what mean those color'd streaks in
Heav'n,

Distended as the brow of God appears'd; 880
Or serve they as a flow'ry verge to bind
The fluid skirts of that same wat'ry cloud,
Lest it again dissolve, and show'r the earth?

To whom th' Archangel: Dextrously thou aim'st;
So willingly doth God remit his ire, 885
Though late repenting him of man deprav'd,
Griev'd at his heart, when looking down he saw
The whole earth fill'd with violence, and all flesh
Corrupting each their way; yet those remov'd,
Such grace shall one just man find in his sight, 890
That he relents, not to blot out mankind,
And makes a covenant never to destroy
The earth again by flood, nor let the sea
Surpass his bounds, nor rain to drown the world,

With man therein or beast ; but when he brings 895
Over the earth a cloud , will therein set
His triple-color'd bow , whereon to look ,
And call to mind his covenant : day and night ,
Seed-time and harvest , heat and hoary frost ,
Shall hold their course , till fire purge all things

new ,

900

Both Heav'n and Earth , wherein the just shall
dwell.

END OF BOOK ELEVENTH.

THE ARGUMENT OF BOOK XII.

THE Angel Michael continues from the flood to relate what shall succeed; then, in the mention of Abraham, comes, by degrees, to explain, who that Seed of the Woman shall be, which was promised Adam and Eve in the fall; his incarnation, death, resurrection, and ascension; the state of the church till his second coming. Adam, greatly satisfied and re-comforted by these relations and promises, descends the hill with Michael; wakens Eve, who all this while had slept, but with gentle dreams compos'd to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery sword waving behind them, and the Cherubim taking their stations to guard the place.

PARADISE LOST.

BOOK XII.

AS one who in his journey baits at noon*,
Though bent on speed ; so here th' Archangel
 paus'd,

Betwixt the world destroy'd and world restor'd,
If Adam aught perhaps might interpose ;
Then with transition sweet new speech resumes : 5

 Thus thou hast seen one world begin and end ;
And man as from a second stock proceed.

Much thou hast yet to see ; but I perceive
Thy mortal sight to fail ; objects divine
Must needs impair and weary human sense : 10
Henceforth what is to come I will relate *,

Thou therefore give due audience , and attend :
This second source of men , while yet but few ,
And while the dread of judgment past remains
Fresh in their minds , fearing the Deity , 15

With some regard to what is just and right
Shall lead their lives , and multiply apace ;

Lab'ring the soil, and reaping plenteous crop,
Corn, wine, and oil; and from the herd or flock,
Oft sacrificing bullock, lamb, or kid, 20
With large wine-offerings pour'd, and sacred feast,
Shall spend their days in joy unblam'd, and dwell
Long time in peace, by families and tribes,
Under paternal rule: till one* shall rise
Of proud ambitious heart, who, not content 25
With fair equality, fraternal state,
Will arrogate dominion undeserv'd
Over his brethren, and quite dispossess
Concord and law of nature from the earth,
Hunting (and men, not beasts, shall be his game)
With war and hostile snare such as refuse 31
Subjection to his empire tyrannous:
A mighty hunter thence he shall be styl'd
Before the Lord, as in despite of Heav'n,
Or from Heav'n claiming second sov'reignty; 35
And from rebellion shall derive his name,
Though of rebellion others he accuse*.
He with a crew, whom like ambition joins
With him, or under him to tyrannize,
Marching from Eden tow'ards the west, shall find
The plain, wherein a black bituminous gurge 41
Boils out from under ground, the mouth of Hell:
Of brick, and of that stuff, they cast to build
A city' and tow'r, whose top may reach to Heav'n;
And get themselves a name; lest far dispers'd 45

In foreign lands, their memory be lost,
Regardless whether good or evil fame.
But God, who oft descends to visit men
Unseen, and through their habitations walks
To mark their doings, them beholding soon, 50
Comes down to see their city, ere the tow'r
Obstruct Heav'n-tow'rs, and in derision sets
Upon their tongues a various spi'rit to rase
Quite out their native language*, and instead
To sow a jangling noise of words unknown, 55
Forthwith a hideous gabble rises loud
Among the builders; each to other calls
Not understood, till hoarse, and all in rage,
As mock'd they storm; great laughter was in Heav'n
And looking down, to see the hubbub strange, 60
And hear the din; thus was the building left
Ridiculous, and the work Confusion nam'd.

Whereto thus Adam, fatherly displeas'd:
O execrable son, so to aspire
Above his brethren, to himself assuming 65
Authority usurp'd, from God not giv'n;
He gave us only over beast, fish, fowl,
Dominion absolute; that right we hold
By his donation: but man over men
He made not lord; such title to himself 70
Reserving, human left from human free.
But this usurper his encroachment proud
Stays not on man; to God his tow'r intends

Siege and defiance. Wretched man! what food
Will he convey up thither to sustain 75
Himself and his rash army, where thin air
Above the clouds will pine his entrails gross,
And famish him of breath, if not of bread?

To whom thus Michael: Justly thou abhorrest
That son, who on the quiet state of men 80
Such trouble brought, affecting to subdue
Rational liberty; yet know withal,
Since thy original lapse, true liberty
Is lost, which always with right reason dwells
Twinn'd, and from her hath no dividual being: 85
Reason in man obscur'd, or not obey'd,
Immediately inordinate desires
And upstart passions catch the government
From reason, and to servitude reduce
Man till then free. Therefore since he permits 90
Within himself unworthy pow'rs to reign
Over free reason, God in judgment just,
Subjects him from without to violent lords;
Who oft as undeservedly inthral
His outward freedom: tyranny must be, 95
Though to the tyrant thereby no excuse.
Yet sometimes nations will decline so low
From virtue, which is reason, that no wrong,
But justice, and some fatal curse annex'd,
Deprives them of their outward liberty, 100
Their inward lost; witness th' irreverent son *

Of him who built the ark, who, for the shame
Done to his father, heard this heavy curse,
Servant of servants, on his vicious race.
Thus will this latter, as the former world, 105
Still tend from bad to worse, till God at last,
Wearied with their iniquities, withdraw
His presence from among them, and avert
His holy eyes; resolving from thenceforth
To leave them to their own polluted ways; 110
And one peculiar nation to select
From all the rest, of whom to be invok'd,
A nation from one faithful man* to spring:
Him on this side Euphrates yet residing,
Bred up in idol-worship; O that men 115
(Canst thou believe?) should be so stupid grown,
While yet the patriarch liv'd, who scap'd the
flood,
As to forsake the living God, and fall
To worship their own work in wood and stone
For Gods! yet him God the Most High vouchsafes
To call by vision from his father's house, 121
His kindred and false gods, into a land
Which he will show him, and from him will raise
A mighty nation, and upon him show'r
His benediction so, that in his seed 125
All nations shall be bless'd; he strait obeys,
Not knowing to what land, yet firm believes.
I see him, but thou canst not, with what faith*

He leaves his Gods, his friends, and native soil
Ur * of Chaldea *, passing now the ford 130
To Haran *, after him a cumb'rous train
Of herds and flocks, and numerous servitude;
Not wand'ring poor, but trusting all his wealth
With God, who call'd him, in a land unknown.
Canaan * he now attains; I see his tents 135
Pitch'd about Sechem *, and the neighb'ring plain
Of Moreh *: there by promise he receives
Gift to his progeny of all that land,
From Hamath * northward to the desert south,
(Things by their names I call, though yet un-
nam'd,) 140
From Hermon * east to the great western sea;
Mount Hermon, yonder sea, each place behold
In prospect, as I point them; on the shore
Mount Carmel *; here the double-founted stream,
Jordan, true limit eastward; but his sons 145
Shall dwell to Senir *, that long ridge of hills.
This ponder, that all nations of the earth
Shall in his seed be blessed: by that seed
Is meant thy great deliverer, who shall bruise
The Serpent's head; whereof to thee anon 150
Plainlier shall be reveal'd. This patriarch bless'd,
Whom faithful Abraham * due time shall call,
A son, and of his son * a grand-child leaves,
Like him in faith, in wisdom, and renown.

The grand-child with twelve sons increas'd, de-
parts 155

From Canaan, to a land hereafter call'd

Egypt, divided by the river Nile:

See where it flows, disgorging at sev'n mouths

Into the sea. To sojourn in that land

He comes, invited by a younger son 160

In time of dearth; a son whose worthy deeds

Raise him to be the second in that realm

(Of Pharaoh: there he dies, and leaves his race

Growing into a nation, and now grown

Suspected to a sequent king, who seeks 165

To stop their overgrowth, as inmate guests

Too numerous; whence of guests he makes them
slaves

Inhospitably', and kills their infant-males:

Till by two brethren (those two brethren call
Moses * and Aaron) sent from God to claim 170

His people from inthralment, they return

With glory' and spoil back to their promis'd land.

But first the lawless tyrant, who denies

To know their God, or message to regard,

Must be compell'd by signs and judgments dire;

To blood unshed the rivers must be turn'd; 176

Frogs, lice, and flies must all his palace fill

With loath'd intrusion, and fill all the land;

His cattle must of rot and murrain die;

Botches and blains must all his flesh emboss, 180.

And all his people; thunder mix'd with hail,
Hail mix'd with fire, must rend th' Egyptian sky,
And wheel on th' earth, devouring where it rolls;
What it devours not, herb, or fruit, or grain,
A darksome cloud of locusts swarming down 185
Must eat, and on the ground leave nothing green;
Darkness must overshadow all his bounds,
Palpable darkness, and blot out three days;
Last, with one midnight-stroke, all the first born
Of Egypt must lie dead. Thus with ten wounds
The river-dragon tam'd at length submits 191
To let his sojourners depart, and oft
Humbles his stubborn heart; but still as ice
More harden'd after thaw; till in his rage
Pursuing whom he late dismiss'd, the sea 195
Swallows him with his host; but them lets pass
As on dry land between two chrystal walls,
Aw'd by the rod of Moses so to stand
Divided, till his rescu'd gain their shore*:
Such wondrous pow'r God to his saint will lend,
Though present in his Angel, who shall go 201
Before them in a cloud, and pill'ar of fire,
By day a cloud, by night a pill'ar of fire,
To guide them in their journey, and remove
Behind them, while th' obdurate king pursues:
All night he will pursue; but his approach 206
Darkness defends between till morning-watch;
Then through the fiery pillar and the cloud

God looking forth will trouble all his host,
And craze their chariot-wheels; when by command
Moses once more his potent rod extends 211
Over the sea; the sea his rod obeys;
On their embattled ranks the waves return,
And overwhelm their war. The race elect
Safe towards Canaan from the shore advance 215
Through the wild desert, not the readiest way,
Lest ent'ring on the Canaanite alarm'd,
War terrify them inexpert, and fear
Return them back to Egypt, choosing rather
Inglorious life with servitude: for life 220
To noble and ignoble is more sweet
Untrain'd in arms, where rashness leads not on.
This also shall they gain by their delay
In the wild wilderness; there they shall found
Their government, and their great senate * choose
Through the twelve tribes, to rule by laws or-
dain'd. 226

God from the mount of Sinai, whose gray top
Shall tremble, he descending, will himself
In thunder, lightning, and loud trumpets sound,
Ordain them laws; part such as appertain 230
To civil justice, part religious rites
Of sacrifice, informing them, by types
And shadows, of that destin'd Seed to bruise
The Serpent, by what means he shall atchieve
Mankind's deliverance. But the voice of God 235



To mortal ear is dreadful; they beseech
That Moses might report to them his will,
And terror cease; he grants what they besought,
Instructed that to God is no access
Without mediator, whose high office now 240
Moses in figure bears, to introduce
One greater, of whose day he shall foretel,
And all the prophets in their age the times
Of great Messi'ah shall sing. Thus laws and rites
Establish'd, such delight bath God in men 245
Obedient to his will, that he vouchsafes
Among them to set up his tabernacle,
The holy One with mortal men to dwell.
By his prescript a sanctuary is fram'd
Of cedar, overlaid with gold; therein 250
An ark, and in the ark his testimony,
The records of his covenant; over these
A mercy-seat of gold between the wings
Of two bright Cherubim; before him burn
Sev'n lamps, as in a zodiac representing 255
The heav'nly fires; over the tent a cloud
Shall rest by day, a fiery gleam by night,
Save when they journey, and at length they come,
Conducted by his Angel, to the land
Promisd to 'Abraham and his seed. The rest 260
Were long to tell, how many battles fought,
How many kings destroy'd, and kingdoms won;
Or how the sun shall in mid-Heav'n stand still

A day entire, and night's due course adjourn,
Man's voice commanding, "Sun, in Gibeon *
stand, 265

"And thou moon in the vale of Aialon *,
"Till Israel overcome:" so call the third
From Abraham, son of Isaac *, and from him
His whole descent, who thus shall Canaan win.

Here Adam interpos'd: O sent from Heav'n, 270
Enlight'ner of my darkness, gracious things
Thou hast reveal'd, those chiefly which concern
Just Abraham and his seed: now first I find
Mine eyes true op'ning, and my heart much eas'd,
Erewhile perplex'd with thoughts what would be-
come 275

Of me and all mankind; but now I see
His day, in whom all nations shall be bless'd,
Favor unmerited by me, who sought
Forbidden knowledge by forbidden means.
This yet I apprehend not, why to those 280
Among whom God will deign to dwell on earth,
So many and so various laws are giv'n;
So many laws argue so many sins
Among them: how can God with such reside?

To whom thus Michael: Doubt not but that
sin 285
Will reign among them, as of thee begot;
And therefore was law given them to evince
Their natural pravity, by stirring up

Sin against law to fight: that when they see
Law can discover sin, but not remove, 290
Save by those shadowy expiations weak,
The blood of bulls and goats, they may conclude
Some blood more precious must be paid for man,
Just for unjust; that in such righteousness
To them by faith imputed, they may find 295
Justification towards God, and peace
Of conscience; which the law by ceremonies
Cannot appease, nor man the moral part
Perform, and not performing cannot live.
So law appears imperfect, and but given 300
With purpose to resign them in full time
Up to a better covenant, disciplin'd
From shadowy types to truth, from flesh to spirit,
From imposition of strict laws to free
Acceptance of large grace, from servile fear 305
To filial, works of law to works of faith.
And therefore shall not Moses, though of God
Highly belov'd, being but the minister
Of law, his people into Canaan lead;
But Joshua*, whom the Gentiles Jesus call, 310
His name and office bearing, who shall quell
The adversary Serpent, and bring back
Through the world's wilderness long wander'd man,
Safe to eternal Paradise of rest.
Meanwhile they in their earthly Canaan plac'd, 315
Long time shall dwell and prosper: but when sins

National interrupt their public peace,
Provoking God to raise them enemies;
From whom as oft he saves them penitent
By judges first, then under kings; of whom 320
The second, both for piety renown'd
And puissant deeds, a promise shall receive
Irrevocable, that his regal throne
For ever shall endure; the like shall sing
All prophecy, that of the royal stock 325
Of David * (so I name this king) shall rise
A Son, the Woman's seed to thee foretold,
Foretold to Abraham, as in whom shall trust
All nations, and to kings foretold, of kings
The last; for of his reign shall be no end. 330
But first a long succession must ensue;
And his next son, for wealth and wisdom fam'd,
The clouded ark of God, till then in tents
Wand'ring, shall in a glorious temple' inshrine.
Such follow him as shall be register'd 335
Part good, part bad, of bad the longer scroll;
Whose foul idolatries, and other faults
Heap'd to the popular sum, will so incense
God, as to leave them, and expose their land,
Their city', his temple, and his holy ark, 340
With all his sacred things, a scorn and prey
To that proud city, whose high walls thou saw'st
Left in confusion, Babylon thence call'd.
There in captivity he lets them dwell

The space of sev'nty years, then brings them back,
Rememb'ring mercy, and his covenant sworn 346
To David, 'stablish'd as the days of Heav'n.
Return'd from Babylon by leave of kings
Their lords, whom God dispos'd, the house of
God

They first re-edify, and for a while 350
In mean estate live moderate, till grown
In wealth and multitude, factious they grow;
But first among the priests dissension springs,
Men who attend the altar, and should most
Endeavour peace: their strife pollution brings*
Upon the temple itself: at last they seize 356
The sceptre, and regard not David's sons:
Then lose it to a stranger*, that the true
Anointed King Messiah might be born
Barr'd of his right; yet at his birth a star, 360
Unseen before in Heav'n, proclaims him come,
And guides the eastern sages, who inquire
His place, to offer incense, myrrh, and gold;
His place of birth a solemn Angel tells
To simple shepherds keeping watch by night: 365
They gladly thither haste, and by a choir
Of squadron'd Angels hear his carol sung.
A virgin is his mother, but his sire
The pow'r of the Most High; he shall ascend
The throne hereditary, and bound his reign 370

With earth's wide bounds, his glory with the
Heav'ns.

He ceas'd, discerning Adam with such joy
Surcharg'd, as had like grief been dew'd in tears,
Without the vent of words, which these he
breath'd:

O prophet of glad tidings, finisher 375
Of utmost hope! now clear I understand
What oft my steadiest thoughts have search'd in
vain;

Why our great expectation should be call'd
The seed of Woman: Virgin Mother, hail,
High in the love of Heav'n; yet from my loins 380
Thou shalt proceed, and from thy womb the Son
Of God Most High; so God with Man unites.
Needs must the Serpent now his capital bruise
Expect with mortal pain: say where and when
Their fight, what stroke shall bruise the victor's
heel. 385

To whom thus Michael: Dream not of their
fight,

As of a duel, or the local wounds
Of head or heel: not therefore joins the Son
Manhood to Godhead, with more strength to foil
Thy enemy; nor so is overcome 390
Satan, whose fall from Heav'n, a deadlier bruise,
Disabled not to give thee thy death's wound:
Which he, who comes thy Saviour, shall re-cure,

Not by destroying Satan, but his works
In thee and in thy seed: nor can this be, 395
But by fulfilling that which thou didst want,
Obedience to the law of God, impos'd
On penalty of death, and suffering death,
The penalty to thy transgression due,
And due to theirs which out of thine will grow:
So only can high justice rest appaid. 401
The law of God exact he shall fulfil
Both by obedience and by love, though love
Alone fulfil the law; thy punishment
He shall endure by coming in the flesh 405
To a reproachful life and cursed death,
Proclaiming life to all who shall believe
In his redemption, and that his obedience
Imputed becomes theirs by faith, his merits
To save them, not their own, though legal,
works. 410
For this he shall live hated, be blasphem'd,
Seiz'd on by force, judg'd, and to death condemn'd,
A shameful and accurs'd; nail'd to the cross
By his own nation; slain for bringing life;
But to the cross he nails thy enemies*, 415
The law that is against thee, and the sins
Of all mankind, with him there crucify'd,
Never to hurt them more who rightly trust
In this his satisfaction. So he dies,
But soon revives: death over him no pow'r 420

Shall long usurp; ere the third dawning light
Return, the stars of morn shall see him rise
Out of his grave, fresh as the dawning light,
Thy ransom paid, which man from death redeems,
His death for man, as many as offer'd life 425
Neglect not, and the benefit embrace
By faith not void of works. This God-like act
Annuls thy doom, the death thou shouldst have
dy'd,

In sin for ever lost from life; this act
Shall bruise the head of Satan, crush his strength,
Defeating Sin and Death, his two main arms; 431
And fix far deeper in his head their stings,
Than temp'ral death shall bruise the victor's heel,
Or theirs whom he redeems, a death-like sleep,
A gentle wafting to immortal life. 435
Nor after resurrection shall he stay
Longer on earth, than certain times to' appear
To his disciples; men who in his life
Still follow'd him: to them shall leave in charge
To teach all nations what of him they learn'd, 440
And his salvation, them who shall believe
Baptizing in the profluent stream, the sign
Of washing them from guilt of sin to life
Pure, and in mind prepar'd, if so befall,
For death, like that which the Redeemer dy'd. 445
All nations they shall teach: for from that day
Not only to the sons of Abraham's loins

Salvation shall be preach'd, but to the sons
Of Abraham's faith wherever through the world;
So in his seed all nations shall be bless'd. 450

Then to the Heav'n of Heav'ns he shall ascend
With victory, triumphing through the air,
Over his foes and thine; there shall surprise
The Serpent, prince of air, and drag in chains
Through all his realm, and there confounded
leave; 455

Then enter into glory, and resume
His seat at God's right hand, exalted high
Above all names in Heav'n; and thence shall come,
When this world's dissolution shall be ripe,
With glory' and pow'r to judge both quick and
dead; 460

To judge th' unfaithful dead, but to reward
His faithful, and receive them into bliss,
Whether in Heav'n or Earth; for then the Earth
Shall all be Paradise, far happier place
Than this of Eden, and far happier days. 465

So spake th' Archangel Michaël, then paus'd
As at the world's great period; and our sire,
Replete with joy and wonder, thus reply'd:

O Goodness infinite, Goodness immense!
That all this good of evil shall produce, 470
And evil turn to good; more wonderful
Than that which by creation first brought forth
Light out of darkness! full of doubt I stand,

Whether I should repent me now of sin
By me done and occasion'd, or rejoice * 475
Much more, that much more good thereof shall
spring;

To God more glory, more good-will to men
From God, and over wrath grace shall abound.
But say, if our Deliverer up to Heav'n
Must re-ascend, what will betide the few 480
His faithful, left among th' unfaithful herd,
The enemies of truth? who then shall guide
His people, who defend? will they not deal
Worse with his followers than with him they
dealt?

Be sure they will, said th' Angel: but from
Heav'n 485

He to his own a Comforter will send,
The promise of the Father, who shall dwell
His Spi'rit within them, and the law of faith
Working through love, upon their hearts shall
write,

To guide them in all truth, and also arm 490
With spiritual armour, able to resist
Satan's assaults, and quench his fiery darts,
What man can do against them, not afraid,
Though to the death, against such cruelties
With inward consolations recompens'd, 495
And oft supported so as shall amaze
Their proudest persecutors: for the Spirit

Pour'd first on his Apostles, whom he sends
To' evangelize the nations, then on all
Baptiz'd, shall them with wondrous gift indue, 500
To speak all tongues, and do all miracles,
As did their Lord before them. Thus they win
Great numbers of each nation to receive
With joy the tidings brought from Heav'n: at
length,

Their ministry perform'd, and race well run, 505
Their doctrine and their story written left,
They die. But in their room, as they forewarn,
Wolves shall succeed for teachers, grievous wolves*,
Who all the sacred mysteries of Heav'n
To their own vile advantages shall turn 510
Of lucre and ambition, and the truth
With superstitions and traditions taint,
Left only in those written records pure,
Though not but by the Spirit understood*.
Then shall they seek to' avail themselves of names,
Places, and titles, and with these to join 515
Secular pow'r, though feigning still to act
By spiritual, to themselves appropriating
The Spi'rit of God, promis'd alike and given
To all believers; and from that pretence 520
Spiritual laws by carnal pow'r shall force
On every conscience; laws which none shall find
Left them enroll'd, or what the Spi'rit within
Shall on the heart engrave. What will they then

But force the Spi'rit of grace itself, and bind 525
His consort liberty? what, but unbuild
His living temples, built by faith to stand,
Their own faith, not another's? for on earth
Who against faith and conscience can be heard
Infallible? yet many will presume: 530

Whence heavy persecution * shall arise
On all who in the worship persevere
Of Spi'rit and truth; the rest, far greater part,
Will deem in outward rites and specious forms
Religion satisfy'd; truth shall retire 535
Bestuck with sland'rous darts, and works of faith
Rarely be found: so shall the world go on
To good malignant, to bad men benign,
Under her own weight groaning, till the day
Appear of respiration to the just, 540

And vengeance to the wicked, at return
Of him so lately promis'd to thy aid,
The Woman's Seed, obscurely then foretold,
Now amplier known thy Saviour and thy Lord,
Last in the clouds from Heav'n to be reveal'd 545
In glory of the Father, to dissolve
Satan with his perverted world, then raise
From the conflagrant mass, purg'd and refin'd,
New Heav'ns, new Earth *, ages of endless date
Founded in righteousness, and peace, and love, 550
To bring forth fruits, joy and eternal bliss.

He ended; and thus Adam last reply'd:

How soon hath thy prediction, seer bless'd,
Measur'd this transient world, the race of time,
Till time stand fix'd? Beyond is all abyss, 555
Eternity, whose end no eye can reach.

Greatly instructed I shall hence depart,
Greatly in peace of thought, and have my fill
Of knowledge, what this vessel can contain;
Beyond which was my folly to aspire. 560

Henceforth I learn, that to obey is best,
And love with fear the only God, to walk
As in his presence, ever to observe
His providence, and on him sole depend,
Merciful over all his works, with good 565
Still overcoming evil, and by small
Accomplishing great things, by things deem'd
weak

Subverting worldly strong, and worldly wise
By simply meek; that suffering for truth's sake
Is fortitude to highest victory, 570
And to the faithful, death the gate of life;
Taught this by his example, whom I now
Acknowledge my Redeemer ever bless'd.

To whom thus also th' Angel last reply'd:
This having learn'd, thou hast attain'd the sum 575
Of wisdom; hope no high'er, though all the stars
Thou knew'st by name, and all th' ethereal pow'rs,
All secrets of the deep, all Nature's works,
Or works of God in Heav'n, air, earth, or sea,

And all the riches of this world enjoy'dst, 580
And all the rule, one empire; only add
Deeds to thy knowledge answerable, add faith,
Add virtue, patience, temperance, add love,
By name to come call'd charity, the soul
Of all the rest: then wilt thou not be loath 585
To leave this Paradise, but shalt possess
A Paradise within thee, happier far.
Let us descend now therefore from this top
Of speculation; for the hour precise
Exacts our parting hence; and see the guards, 590
By me encamp'd on yonder hill, expect
Their motion, at whose front a flaming sword,
In signal of remove, waves fiercely round;
We may no longer stay: go, waken Eve;
Her also I with gentle dreams have calm'd 595
Portending good, and all her spi'rits compos'd
To meek submission: thou at season fit
Let her with thee partake what thou hast heard,
Chiefly what may concern her faith to know,
The great deliverance by her seed to come 600
(For by the Woman's seed) on all mankind:
That ye may live, which will be many days,
Both in one faith unanimous, though sad,
With cause for evils past, yet much more cheer'd
With meditation on the happy end. 605

He ended; and they both descend the hill;
Descended, Adam to the bow'r, where Eve

Lay sleeping, ran before, but found her wak'd;
And thus with words not sad she him receiv'd*:-

Whence thou return'st, and whither went'st,
I know; 610

For God is also' in sleep, and dreams advise,
Which he hath sent propitious, some great good
Presaging, since with sorrow' and heart's distress
Wearied I fell asleep: but now lead on;

In me is no delay; with thee to go, 615

Is to stay here*; without thee here to stay,

Is to go hence unwilling; thou to me

Art all things under Heav'n, all places thou,

Who for my wilful crime art banish'd hence.

This further consolation yet secure 620

I carry hence; though all by me is lost,

Such favor I unworthy am vouchsaf'd,

By me the promis'd Seed shall all restore.

So spake our mother Eve; and Adam heard
Well pleas'd, but answer'd not; for now too nigh
Th' Archangel stood, and from the other hill 626

To their fix'd station, all in bright array,

The Cherubim descended; on the ground

Gliding meteorous, as evening-mist

Ris'n from a river o'er the marish glides, 630

And gathers ground fast at the lab'rer's heel

Homeward returning. High in front advanc'd,

The brandish'd sword of God before them blaz'd

Fierce as a comet; which with torrid heat,

X

NOTES
ON
PARADISE LOST.

BOOK X.

Line 53. *Forbearance no acquittance.*) These proverbial expressions are very improper any where in an epic poem, but much more when they are made to proceed from the mouth of God himself. *Newton.*

L. 60. *Mediator.*) A manager between persons at variance: an intercessor, a peace-maker. Before sin, Adam had free access to God; but it made him so abominable and odious to the infinite holiness of the Deity, that he could not be acceptable without an advocate and intercessor.

L. 182. *Oracle.*) An answer or counsel concerning things to come, given by God to his people of old, by prophets, inspiration, an audible voice, dreams, visions, Urim and Thummim, etc. which were imitated in the answers made in the oracles of Delphi, Dodona, etc. making the blind heathens believe that they were spoke by the mouth of God.

L. 183. *Jesus.*) The first was Joshua, or Jesus, the son of Nun, the successor of Moses, Acts vii. 45. and of many others; but here, Jesus the son of the virgin Mary.

L. 290. *Cronian,*) of *Cronos*, or *Cronus*. A name of Saturn, the god of time and all cold things. Here, the frozen northern ocean, under the influence of the planet Saturn; which is a cold planet, according to the astrologers, being far from us.

L. 292. *Petsora,*) or *Petzorka*; Rus. A province in the north of Muscovy, under the arctic circle, upon the Icy Sea, on the west side of the river Oby; so called from the capital city, which standeth in a lake of the same name: there is a river so called, which falleth into that ocean, at the mouth of the Waygats.

L. 293. *Cathay,*) or *Catae*. A province of Tartary, having the frozen ocean on the north, and China on the south. It is called *Cara Kitaia*, and

Ava, by the Tartars, i e. *black China*; because the inhabitants were sun-burnt; whereas those of China, at least in the northern provinces, are white.

L. 307. *Xerxes*.) The fourth king of Persia, and first of that name. He was the second son of Darius, and the nephew of *Cyrus* the Great.

L. 308. *Susa*.) It is called *Shushan*; and there Ahasuerus held his court, *Esth.* i. 2.; and hence the whole country was called *Susiana*.

L. 309. *Hellespont*.) It is a narrow sea between the Propontis or White sea, and the head of the Archipelago, not above ten or twelve leagues in length; at the mouth, it is a large league and a half broad, and at the narrowest about seven furlongs over. It is the entrance into Constantinople from the Archipelago, and divides Europe from Asia.

L. 328. *Centaur*.) A fabulous monster, half man half horse. This fable rose from a people of Thessaly, who first broke horses to war, and riding upon horseback, drove their cattle before them. Other men seeing them at a distance, thought they were but one creature: and so the poor Americans thought of the Spaniards, when they first invaded them upon horses.

L. 432. *Astracan*.) A large and wealthy city in

one of the islands of the river Volga, at thirteen leagues from the mouth of it.

L. 433. *Sophi*,) or *Sophy*; This is a title of the emperors of Persia, from Ishmael Sophi, the son of Guine Sophi, chief of the seventh race of their kings, who from a shepherd (by his courage and good fortune) was raised to that throne, about *A. D.* 1370.

L. 435. *Aladule*,) The greater Armenia, with a part of Cappadocia, and so called by the Turks, from Aladules, the last king of it, whom Selymus I. slew, *A. D.* 1516, and subjected it to their empire ever since.

L. 436. *Tauris*,) and *Tebris*; Pers. Some call it *Ecbatana*; because it was founded out of the ruins of that ancient city (as old as Babylon, and called *Alhmetha*, Esd. vi. 2. founded by Arphaxad, *A. M.* 786.) Tebris belonged to the Turks, till Shah Abas king of Persia retook it, *A. D.* 1603. It is one of the richest cities of Persia, and of the greatest trade in Asia.

Ibid. *Casbeen*,) *Caswin*, or *Karwin*. A large and beautiful city of Persia, and formerly of Parthia; situate in a delightful plain, six miles in circumference; in the province of Ayrach, between the Caspian sea and Ispahan. Some take Casbeen for Tauris, the Ecbatana of Media; but it is sixty-five German miles from Tauris.

L. 457. *Divan.*) The most solemn council among the Turks is called so.

L. 513. ——— *till supplanted down he fell.*) We may observe here a singular beauty and elegance in Milton's language, and that is his using words in their strict and literal sense, which are commonly applied to a metaphorical meaning; whereby he gives peculiar force to his expressions, and the literal meaning appears more new and striking than the metaphor itself. *Newton.*

L. 524. *Asp.*) A very venomous serpent, whose poison kills speedily. It is small like a land-snake, but of a broader back, having red and inflamed eyes, hard and dry scales.

Ibid. *Amphisbena.*) A serpent in the deserts of Lybia, having two heads, at each end one.

L. 525. *Cerastes,*) *the horned serpent*; for it hath four pair of horns, others say only two.

Ibid. *Ellops.*) A dumb and silent serpent, that gives no notice of its approach, as others do, by hissing, rattles, *etc.*; so no creature can avoid it.

L. 526. *Dipsas.*) A serpent with a great neck and black back, less than a viper, but more venomous and quicker in killing.

L. 528. *Ophiusa,*) *the serpentine island*; because it is much infested with serpents, of which there are three most remarkable, *viz.* two in the Mediterranean sea, and one in the Propontis, near

Constantinople, which the inhabitants quitted for fear of these vermin. Some say Cyprus was one of the two.

L. 562. *The lake of Sodom.*) Josephus says, the apples of Sodom were very fair and pleasant to the sight, but when touched they flew into smoke and ashes.

L. 581. *Ophion.*) One of the companions of Cadmus, who sprung out of the teeth of that serpent which Cadmus slew.

Ibid. *Eurynome.*) The daughter of Oceanus, and wife of Ophion, which encroached on her husband, and ruined her posterity. Under this fable the heathens couched Adam and Eve, and their expulsion out of Paradise.

L. 584. *Ops.*) The daughter of heaven and earth, the sister and wife of Saturn. The Greeks called her also *Rhea*, i. e. *flowing with wealth*.

Ibid. *Dictean,*) of *Dictea*; A city and mountain in Crete, between Gnossus and Samois, now called *Cassiti*, where Jupiter was nursed.

L. 591. *Death.*) See it described, Rev. vi. 8.

L. 656. *Solstitial,*) of the *solstice*; Lat. i. e. *the standing of the sun*. An astronomical term. The summer solstice falls on the 21st of June, and the winter solstice on the 21st of December, to which two points of the tropics when the sun comes, there is no sensible increase or decrease

of the day and night for a little time: it seems to be at a stand. Here the first is meant.

L. 658. *Planetary*,) of *planets*; Gr. i. e. *wandering*. Here, moving in their several orbs. Here several terms of astrology and astronomy occur, in a continued digression. According to astrologers the planets make several angles or aspects in their motions through the twelve signs; the chief are *conjunction*, *sextile*, *quadrate*, *trine*, *opposition*.

L. 668. *Some say he bid his angels*, etc.) It was *eternal spring*, (B. IV. l. 268.) before the fall; and he is now accounting for the change of seasons after the fall, and mentions the two famous hypotheses. *Some say* it was occasioned by altering the position of the earth, by turning the poles of the earth above 20 degrees aside from the sun's orb, *he bid his angels turn askance the poles of earth twice ten degrees and more from the sun's axle*; and the poles of the earth are about 23 degrees and a half distant from those of the ecliptic; *they with labor push'd oblique the centric globe*; it was erect before, but is *oblique* now; the *obliquity* of a sphere is the proper astronomical term, when the pole is raised any number of degrees less than 90; *the centric globe* fixed on its centre, and therefore moved *with labor* and difficulty, or rather *centric*, as being the centre

of the world, according to the Ptolemaic system, which our author usually follows.

L. 674. *Twins*.) Two children born at one birth. Here, Castor and Pollux, sons of Tindaurus and Leda, king of Sparta; born there, and at the same time. *Castor* and *Pollux*, were the eleventh king of it after their father, and reigned contemporary. They are feigned to be the sign *Gemini*, by fabulous antiquity, and were much in veneration among the heathens. See Acts xxviii. 11. They are stars of the second magnitude, which form the two heads of *Gemini*, the third of the twelve signs of the zodiac.

L. 675. *Crab*.) *Cancer*; because the sun moves back the same way as the crab doth; or because it consists of nine stars in the shape of a crab: the fourth of the twelve signs; the sun enters into this sign on the 21st of June. Here, the tropic of Cancer, or the northern tropic.

L. 676. *Leo*.) Here, an astronomical term. The fifth of the twelve signs, into which the sun enters on the 22d of July. This constellation hath twenty-seven stars about it.

Ibid. *Virgin*.) Here, an astronomical term. The sixth of the twelve signs. It consists of twenty-six stars; the sun enters into it on the 22d of August. This is Astrea the goddess of justice, who left the earth because of the wickedness of men after

the fall, and flew up to heaven, where she weighs, considers and examines all actions of men and things, as the poets feigned. But this is a good emblem of divine justice, and the fall of Adam.

Ibid. *Scales.*) *Libra.* Lat. i. e. *a balance*, or *pair of scales*. Here, an astronomical term. The seventh of the twelve signs, into which the sun enters on the 22d of September. It is the first of the six southern signs of the zodiac.

L. 677. *Capricorn.*) Lat. i. e. *an horned goat*; because then the sun at this point climbs upward again in his annual course, like that climbing creature the goat. An astronomical term. The tenth of the twelve signs. It consists of twenty-one stars; the sun enters into it on the 22d of December, and makes the winter solstice. It is the southern tropic.

L. 686. *Estotiland.*) It was called so by some fishermen of Friesland, who first discovered it, long before Columbus. It was afterwards discovered by Nicholas and Andrew Zeni, Venetians; by the Portuguese, and called *Terra de Labrador*, i. e. *the land of the laborer*, because it required much pains to cultivate it: by the Spaniards, *Terra de Cortereal*, because Gasper Cortereal discovered it; and now *New Britain*, by the French and Britons. This is the most northern country of America, extending towards the east

and Hudson's bay ; extremely cold , mountainous , over-run with forests and wild beasts.

L. 687. *Magellan.*) A vast country in South America , extending towards the south pole , not yet well discovered nor inhabited by the Europeans.

L. 688. *Thyestes.*) The son of Pelops , and brother of Atreus. Thyestes committed adultery with his brother's wife ; to revenge it, Atreus slew the son that was born of her , and served him up to his brother at a feast. At this horrid wickedness it is said the sun turned back his course for a time , lest he should be polluted. Such an abhorrence the blind heathens had of those heinous crimes.

L. 696. *Norumbega.*) A large country of North America , having Nova Scotia on the south-west, New England on the north-west, and the ocean on the south , from the capital city of the same name.

Ibid. *Samoed,*) or *Samoieda* ; Russ. i. e. *cannibals* , or *men-eaters*. A province in the north-east of Muscovy upon the icy sea , on both sides of the river Oby , and joining to Siberia. The people are very rude and savage , idolaters to this day. Stephen Burroughs an Englishman , first discovered this country , *A. D.* 1556.

L. 699. *Boreas.*) The north wind , so called from the sound and force of it.

Ibid. *Cecias*.) It is a river of Mysia in Lesser Asia near the Hellespont, from which this wind blows upon Greece, and gathers clouds together by a strong attractive power. The north-west wind.

Ibid. *Argestes*.) The north-east wind.

L. 700. *Thrascias*.) The north wind.

L. 702. *Notus*.) The south wind.

Ibid. *Afer*.) The south-west wind, which lies south from Greece.

L. 703. *Serraliona*,) *Sierra Liona*, Span. i. e. *the lion mountains*, vulg. *Cap' di Sierra Liona*; so called from a chain of mountains that reach to the Atlantic ocean, which beats upon these rocks, and makes a noise like the roaring of a lion. It is the most western point of Africa, on the frontiers of Nigritia and Guinea, and within a few leagues of Cape Verd.

L. 704. *Levant*.) The east, or eastern countries, especially those on the Mediterranean sea, where the sun riseth. The east wind.

Ibid. *Ponent*.) The winds rising and setting, the east and west winds.

L. 705. *Eurus*.) The east wind.

L. 706. *Sirocco*,) *blowing from Syria*. The south-east wind; because Syria lies south-east from Italy and Spain.

Ibid. *Libecchio*.) The south-west wind; because Lybia lies south-west from Italy and Spain.

L. 789. ——— *it was but breath
Of life that sinn'd;*) Adam is here endeavouring to prove to himself, that the *breath of life* (*the spirit of man which God inspired* into him, l. 784.) was to die with his body; and his argument here, and in what follows, runs thus: Nothing but breath of life sinned; nothing but what had life and sin, dies; the body properly has neither of these, and therefore he concludes, that the breath of life (or spirit of man within him) was to die; and that *all* of him was to die; because the body he knew was mortal. *Pearce.*

L. 815. ——— *both Death and I
Am found eternal.*) This must be the printer's blunder, though all editions patronize it. All languages agree, that when singular and plural are so joined, the latter must govern. He gave it therefore,

———— both Death and I

Are found eternal.

Bentley.

L. 888. ——— *O why did God, etc.*) This thought was originally of Euripedes, who makes Hippolytus in like manner expostulate with Jupiter for not creating man without women. See *Hippol.* 616.

L. 940. ——— *soon his heart relented.*) This seems to have been drawn from a domestic scene. Milton's wife soon after marriage went to visit her friends in Oxfordshire, and refused to return

at the time appointed; he often solicited her, but in vain; she declared her resolution not to cohabit with him any more. Upon this he wrote his *Doctrine and Discipline of Divorce*; and, to show that he was in earnest, was actually treating about a second marriage, when the wife contrived to meet him at a friend's whom he often visited, and there fell prostrate before him, imploring forgiveness and reconciliation. It is not to be doubted (says Mr. Fenton) but an interview of that nature, so little expected, must wonderfully affect him; and perhaps the impressions it made on his imagination contributed much to the painting of that pathetic scene in *Paradise Lost*, in which Eve addresseth herself to Adam for pardon and peace. At the intercession of his friends who were present, after a short reluctance he generously sacrificed all his resentment to her tears. *Newton.*

B O O K XI.

L. 2. *Mercy-seat.*) It was a covering of pure solid gold, made exactly to fit the dimensions of the ark, to which the two cherubims of gold were fixed, and spread their wings over it; placed in the tabernacle, and in Solomon's temple, under

the two cherubim. It was two cubits and an half in length, and a cubit and an half in breadth. See Exod. xxv. 17, 18, 21.

L. 12. *Deucalion*) An ancient king of Thes-saly, the son of Prometheus, contemporary with Cecrops king of Athens, about A. M. 2437, in whose reign a great inundation happened in Greece. He with his wife only were saved in a little boat upon mount Parnassus, till the waters abated.

Ibid. *Pyrrha*) She was the wife of Deucalion. These names were very suitable to the character given to Noah and his wife.

L. 14. *Themis*.) A goddess that had an oracle upon mount Parnassus; thither those two addressed themselves for counsel, how the lost race of mankind might be restored.

L. 74. *Oreb*.) i. e. When God descended with the sound of a trumpet, Exod. xix. 16. "And it came to pass on the third day, in the morning, that there were thunders and lightning, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp, trembled."

L. 111. *Bewailing their excess*.) God is here represented as pitying our first parents; and even while he is ordering Michael to drive them out of Paradise, orders him at the same time to *hide all terror*; and for the same reason he chooses to

speak of their offence in the softest manner, calling it only an *excess*, a going beyond the bounds of their duty, by the same metaphor as sin is often called *transgression*. *Newton*.

L. 129. *Janus*) The first king of Italy, who first dressed the vine and drank wine; therefore his posterity were called *Oenotrii*, Gr. i. e. *wine-bibbers*. He was therefore deified and honored with a famous temple at Rome, pictured with two faces; in memory of him, money was coined with a Janus on one side, and a ship on the reverse; and the month of January was dedicated to him.

L. 131. *Argus*.) A shepherd, said to have had 100 eyes. Juno retained him in her service, to watch and relate the pranks of Jupiter.

L. 132. *Arcadian*,) belonging to Arcadia; from *Arcas*, Gr. i. e. *a bear*. The son of Jupiter and Calisto, (whom Jupiter turned into a bear,) father of the Arcadians, and king of Arcadia. The Arcadians, ignorant of their true original, boasted that they were before the moon.

L. 214. *Mahanaim*.) So Jacob called the place, where he saw armies of holy angels protecting him from the fear of Esau, *Gen.* xxxii. 1, 2. A city was built there in memory of this glorious vision, in the tribe of Gad, in the land of Gilead, beyond Jordan, for the priests, near Ramath, *Josh.* xxi. 38.

L. 217. *Dothan*.) A city about two miles from

Sichem, six from Tiberias, twelve to the north of Samaria, forty-four miles from Jerusalem towards the north.

L. 219. *One man.*) viz. Elisha the prophet, who discovered the private counsels of the king of Syria to the king of Israel.

L. 220. *War unproclaim'd.*) The severe censure on this makes me fancy that Milton hinted at the war with Holland, which broke out in 1664, when we surprised and took the Dutch Bourdeaux fleet, before war was proclaimed, which the Whigs much exclaimed against.

Warburton.

L. 242. *Melibeian.*) A city of Thessaly upon the sea-shore, famous of old for the art of dying the noblest purple, by the help of a shell-fish called *purpura* and *ostrum*, which they caught in the sea thereabout.

L. 243. *Of Sarra,*) viz. *Tyre*, now *Sour*. It was a very ancient and rich sea port, and capital city of Phenicia, built by Agenor, the father of Cadmus, Isa. xxiii. 12. about A. M. 2499, or about the time of Gideon, a judge of Israel, sixty-five years before the destruction of Troy, and 240 before the building of Solomon's temple.

L. 244. *Iris,*) or *the rainbow*. It is a natural meteor in the clouds caused by the reflection of

the rays of the sun upon them; therefore it appears only in rainy weather.

L. 296. *Celestial, whether, etc.*) There is the same propriety in these speeches of Adam and Eve, as the critics have observed in the speeches of Priam and Hecuba to dissuade Hector from fighting with Achilles, in the twenty-second book of the Iliad, where the sentiments are excellently adapted to the different characters of the father and mother. *Newton.*

L. 388. *Cambalu,) Camphala, or Camhala; Tart. i. e. the city of the great lord.* A vast city in the north of Tartary, the capital of Cathai or China, and the same as Pekin; the residence of the emperors of China since *A. D.* 1404. It is about twenty-five or twenty-eight miles in compass, very populous, containing (as they report) 2,000,000 souls, rich, and of so vast a trade, that 1000 waggons, loaded with silk only, are imported every day. It hath twelve gates, divers royal palaces and stately temples.

Ibid. Can,) or Cham; Tart. the great lord, or emperor. It is an ancient title of honor given to the emperor of Tartary and China.

L. 389. *Samarchand,) Mamarcand, or Samarcant; Tart. anciently Shamarcand.* It is the capital of Zagathy or Sogdiana, a southern pro-

vince of Tartary, and the metropolis of all Tartary for many ages.

Ibid. *Oxus*.) A great river in Tartary, rising in mount Taurus; it parts Sogdiana and Margiana, and runs into the Caspian sea on the east side.

Ibid. *Temir*,) or *Timur-Lenc*, by the Arabians, and *Temir-Cuthi* by the Tartars; Tart. i. e. *happy* or *fortunate iron*; because of his victorious sword; and *Tamerlane* by us.

L. 390. *Paquin*,) *Pekin*, or *Pecheli*; the capital city of the province of Pekin, and the metropolis of that vast empire, since the year 1404, thirty leagues from the famous wall, (which is 1200 miles long, six fathom high, built in twenty-seven years by 7,050,000 men, to keep out the Tartars, about *A. M* 3728, and 300 years before Jesus Christ,) in a fertile plain, in the form of a vast square, each side being twelve Chinese lys or furlongs in length, i. e. 3600 paces, with twelve gates, stately palaces and temples, wherein are idols of massy gold, as big as the life.

L. 391. *Agra*.) The capital city of the province of Agra, larger than Dehli, and a great city in India; being nine miles, in the form of a half moon, with a mighty and admirable castle. It stands upon the river Gemn or Gemini, on this

side the Ganges, and is the metropolis of the Mogul's empire.

Ibid. *Lahor*,) or *Lhor*. The capital city of the kingdom or province of Lahor, which contains several kingdoms. It is three leagues in length, yields 37 millions *per annum* to the Moghul; and there the emperors kept their court, from *A. D.* 1155, till they removed to Agra; since, it is very much diminished.

Ibid. *Mogul*,) or *Moghol*; Tart. i. e. *white*; because they descended from the Moghol Tartars, or some white men who invaded India, under a captain or king called *Mogor*, or *Mogol*, and erected a kingdom in Bengal, *etc.* about *A. D.* 1187.

L. 392. *Chersonese*,) i. e. *a peninsula*. A geographical term; because it is a piece of land surrounded with the sea, but at one place, which unites it to the continent or main land; an isthmus.

L. 393. *Persian*,) i. e. the emperor of Persia, whose royal seat was Ecbatan.

Ibid. *Ecbatan*,) or *Ecbatana*; Arab. i. e. *of divers colors*; because the walls and towers were built of seven different colored stones, which did cast a glorious splendor. It is called *Achematha*, Esdr. vi. 2. and by the inhabitants *Tebris*, *Casbin*, now *Tauris*.

L. 394. *Hispanan*,) by some *Hagistan*, by

the Armenians *Spuhun*, and now *Ispahan*, Pers. i. e. *the happy city*, or, *the city of the whites*. The metropolis of all Persia, in the province of Iraca or Erach, the ancient Parthia. It is seventy miles south from Casbin, eighty north from Ormus. Schach Abbas the emperor of Persia fixed his royal seat there, beautified, enlarged, and enriched it, and there his successors have kept their court these 200 years past.

Ibid. *Czar*,) or *Ksar*, i. e. *king*; or, Slavon. *the emperor*; a title of the emperors of Muscovy or Russia. It was first assumed by Iwan Wasielewitz, when he conquered the city of Cuscan, and was crowned there, *A. D.* 1552.

L. 395. *Moscow*,) or *Moskova*; Heb. from the Moschi or Mosci; an ancient people, who descended from Meshech, the son of Japhet, Gen. x. 2. Ezek. xxxviii. 3. and first inhabited the country of Colchis. It is the chief city of Muscovy, upon the banks of the river Moscow, and gives the name to that vast empire in the north of Europe. This city is old, large, populous, and rich; built of wood, ill contrived, not paved, and was founded *A. D.* 1334.

L. 395. *Sultan*) Turkish, because the Turks settled there first, and afterwards broke through the Caspian streights, and settled in Armenia, about *A. D.* 844. At that time, the Caspian sea

was froze over thirteen feet deep, and men walked 100 miles on the ice of it. A kingdom or province of Zagathaian Tartary, lying between Great Tartary and the empire of the Great Mogul, on the east of Cathay or Catha; having Tartaria Propria on the north, and Indostan on the south, and on the east side of the Caspian sea.

Ibid. *Bizance*,) *Bizantium*; from Bizas, the captain of the Megarean fleet, the first founder of it. It was first called *Lygus*, from its founder; afterwards it was repaired by Pausanias king of Sparta, about *A. M.* 3307. An ancient city of Thrace, and the last in Europe on the Bosphorus Thracius. See B. II. l. 1018. It was destroyed by Sept. Severus, after a siege of three years, and turned into a village about *A. D.* 196, to punish the citizens for revolting; but rebuilt, enlarged, and beautified by Constantine the Great, who made it the royal seat of the Roman empire, which proved the ruin of it, and commanded it to be called *New Rome*, *A. D.* 300; but it is commonly called, after him, *Constantinople*, i. e. *the city of Constantine*.

L 397. *Negus*,) or *Neguz*; Ethiop. i. e. *emperor*. The emperor of Abyssinia, in Upper Ethiopia; a title which the Abyssines bestow upon their prince.

L. 398. *Ercoco*,) *Erquico*, *Arquien*, and by
Vol. III. M

others *Erroco*; Ethiop. It is a sea-port town of Ethiopia on the Red sea, near the Persian ocean, with a fine harbour, and a very good trade, and was the utmost boundary of the vast Abyssinian empire, to the north-east of Africa.

L. 399. *Mombaza*,) *Monbaza*, or *Mombazza*. For this, and several cities on that coast, were built by a colony of the Arabs, who, about *A. D.* 930, settled a trade there. A very large and wealthy city, having a good trade, and is the capital of a small kingdom of the same name, in a little island, twelve miles in compass; seventy miles from Melind, 150 leagues from Quiloa, near the line, in the eastern ocean; subject to the emperor of Ethiopia in Zanguebar, but very fruitful and populous.

Ibid. *Quiloa*,) *Kiloa*. A capital, rich, and pleasant city, upon a river, and in an island of the same name, between Mosambique and Melind, on the east shore of Africa, near Zanguebar, in Ethiopia Inferior.

Ibid. *Melind*,) or *Melinda*. The capital of a small kingdom on the coast of Zanguebar, between Mombaza and Pata, belonging to Ethiopia Superior, near the lake Calice.

L. 400. *Sofala*,) *Sophala*, *Zophala*. A petty kingdom in Lower Ethiopia, between the river Magnice on the south, and the river Cuana to the

north ; so called from Sofala , the capital of it, which is situated in a little island upon the Ethiopic ocean. It is supposed by some to be the Ophir (Heb. *rich* ; because it abounded with gold, pearls, ivory, peacocks, *etc.* See 2 Chron. viii. 18.) to which king Solomon sent his fleet ; from the abundance of gold, and other rich commodities of it.

Ibid. *Ophir*.) Heb. Arab. i. e. *abounding in riches* ; being the place where the purest gold abounded ; about which there are many conjectures among the learned ; or from Ophir, the son of Joktan, the son of Sem, who first settled there.

L. 401. *Congo*.) It is a vast country, called by some *Lower Guinea*, which has part of Negroland on the north, Ethiopia on the east, Caffraria on the south, the ocean and Guinea on the west, and lies on the western shore of Africa in the Lower Ethiopia ; so called from the capital city.

Ibid. *Angola*.) The ancient and true name of it was *Ambonde*, and the people were called *Ambondes* ; till one of their princes, called *Mani-Angola*, i. e. *the governor of Angola*, about 460 years ago, with the assistance of the Portuguese, subdued many petty neighbouring kings, and made himself sole monarch of them. He, for his mighty acts, was called in their language

Inene, i. e. *the great*; and from his name this kingdom was called *Angola*.

L. 402. *Niger*,) or *Nigir*, i. e. *black*; because it runs through a soil all covered over with dust, that is black and scorched with the sun. It is the greatest river on that side of Africa, rising out of a lake of the same name in the country of Medra, of Upper Ethiopia, and divides Nigritia into two parts.

L. 403. *Almanzor*,) Joseph Almanzor I. was king of Morocco, who invaded Spain with 60,000 horse and 100,000 foot, *A. D.* 1158. He usurped the territories of the Spanish Moors, who invited him over, was beaten by the Christians, and slain with an arrow at the siege of Santaren in Portugal.

Ibid. *Fez*,) rather *Fess* and *Fessa*. A large wide kingdom on the west of Barbary, having the Mediterranean sea on the north, the Atlantic ocean on the west, the river Mulvia on the east, mount Atlas on the south, which part it from Morocco. The country is mountainous and desert; but in some places it produces all manner of grain, almonds, figs, very large grapes, cattle, leopards, the best horses in all Barbary, and the fiercest lions in all Africa. It belongs to the emperor of Morocco.

Ibid. *Susa*,) from *Sus*, the principal city, and a river of the same name. Another kingdom of

Morocco, containing seven provinces, not well known as yet. It hath Morocco on the north, the kingdom of Tafieta on the east, the Atlantic ocean on the west, and is not far from mount Atlas.

L. 404. *Algiers*.) The largest kingdom in Barbary, about 600 miles from east to west, and 250 from north to south, upon the Mediterranean sea, over against Minorca, and 100 miles from Sallee.

Ibid. *Tremisen*,) *Tremizen*, *Tremissen*, properly *Flemizen*. The Arabs call it *Marsa*, i. e. *a port*; and *Al-kibir*, i. e. *the great*; being the *Portus Magnus* of the ancients; the finest, safest, and largest harbour in all Africa, but now it is a poor remnant of a vast kingdom. A kingdom of Barbary, west of Algiers, about 300 miles from Tremissa, the capital city, which is very large, populous, and noble.

L. 407. *Mexico*.) This city giveth name to the vast kingdom of Mexico in North America, and to the whole northern continent of it, which is about 23,000 miles round. It suffered much by an inundation of the lake, *A. D.* 1629, whereby 40,000 people perished, and by another in 1634. But now it is the richest, noblest, and most populous city in all North America, consisting of 70,000 houses, besides stately churches, courts of judicature, colleges, palaces, *etc.* The people

are of the communion of the church of Rome, the rest Pagans.

Ibid. *Montezume*,) *Motezume*, *Molezuma*, or *Molencama*. The second of that name, and ninth king of Mexico; one of the mightiest emperors upon earth; he had 2000 tributary kings; his *topac*, i. e. *palace*, was most magnificent, and immensely rich, his attendance and grandeur incredibly noble, till Ferdinand Cortez, with about 900 Spaniards, assisted with the people of *Tlascalala*, vanquished his army, consisting of 350,000 men, from *A. D.* 1518 to 1521, and have possessed Mexico ever since.

L. 408. *Cusco*,) or *Cuzco*; a vast country of South America, from the capital and royal city of their *Inge* or *Yncas*, i. e. *kings*. The city stands in a plain among hills, in a fine air, a pleasant and fruitful land, and is as beautiful as any city in Europe.

Ibid. *Peru*,) or *Perou*. All the south of America, from the streights of Magellan to the isthmus of Darien or Panama, about 4000 miles in length, and 17,000 in compass, is called *Peru*, which is a large peninsula, like Africa.

L. 409. *Atabalipa*,) or *Antabaliba*; the last, and one of the most magnificent and peaceable emperors of Peru.

L. 410. *Guiana*,) *Gujana*, or *Guaiana*. A

large country of South America under the line, well watered, and the most fruitful and beautiful place in the world; they are said to have an everlasting spring, and count a man dies young, if he does not live above 100 years. It is called so from the river Wia or Wiana, and by our sailors *the North Cape*, because it is the most remarkable land on the north coast of Peru. It is bounded on the north and east with the Atlantic ocean, on the south with the river of the Amazons, and on the west with the river Oroonoko. It is about 400 miles in length, and 150 in breadth. The inhabitants are still cannibals, i. e. *men-eaters*, like dogs, and very savage Pagans.

Ibid. *Geryon*) A king of Catalonia in Spain, who founded Granada, a city of Catalonia, and called it after his own name. Hercules slew him for his cruelty. By Geryon's sons Milton means the Spaniards.

L. 411. *El Dorado*,) or *Eldorado*, i. e. *the golden city*; from *eldorador*, i. e. *a gilder*; Span. as Babylon is called *the golden city*, because of the vast treasure therein, Isa. xiv. 4. *Manoa* or *Manhoa*, the capital and royal city of Guiana. The greatest of South America, and perhaps on earth; for Diego Ordas, one of Cortez's companions, is said to have entered it at noon, and travelled till night before he came to the king's pa-

lace, and there saw so much gold in coin, plate, armour, and other utensils, that the Spaniards called it by this new name.

L. 437. *Firstlings.*) The young of cattle which were first brought forth; or, the first-fruits of every thing the earth and the flocks yielded, which were offered to God as a sacrifice of thankfulness. This custom was handed down among all nations by tradition. It was made a law in Israel, 2000 years after this, that none might eat young lambs, corn, bread, or any fruits, till they brought an offering to God first, Lev. xxiii. 14.; and such laws were made long after that among the Greeks, Latins, and other nations.

L. 557. *Tents*) A military term. Tabernacles, booths, or pavilions, with coverings made of canvas, to shelter men from the injuries of the air; for soldiers when they are in the field, then four or five of them lie in one tent, *etc.* In the first ages of the world men lived in tents only, and so they do to this day in many places of Asia and Africa, but through Europe they are only used for soldiers.

L. 562. *Instinct through all proportions, etc*) His nimble fingers, as if inspired, flew through all the various distances of sound, over *all proportions, low or high*, treble or base, and through all its parts followed the sounding symphony. A

fugue (of *fuga*, Latin, a flight) is in music the correspondency of parts, answering one another in the same notes, either above or below; therefore exactly and graphically styled *resonant*, as sounding the same notes over again. *Hume*. Milton is the more particular in this description, as he was himself a lover of music, and a performer upon the organ. *Newton*.

L. 564. *One*,) i. e. *Tubal-cain*, the first master of smiths, *Gen.* iv. 22.

L. 665. *Of middle age one rising*,) Enoch, said to be *of middle age*, because he was translated when he was but 365 years old; a middle age then, *Gen.* v. 23. *Richardson*.

Ibid. *One*,) viz. *Enoch*, or *Hanoch*; the son of Jared, and the seventh patriarch from Adam, born *A. M.* 622. He lived 365 years in the middle age of the world, between the creation to the flood, and the middle age of men in those days, and was translated into Paradise without tasting of death and mortality.

L. 743. *Like a dark cieling stood*,) *Cieling* may be thought too mean a word in poetry; but Milton had a view to its derivation from *coelum* (Latin) *cielo* (Italian) heaven. *Richardson*.

L. 745. *The floating vessel*,) viz. *the ark of Noah*. It was the first ship in the world; God gave the form and measures, and Noah was the

master-builder of it, and from it men took the hint of navigation. It was made of cedar or cyprus, which hath a bitter sap in it; therefore no worms touch it, and it doth not rot; for this very end, that it might be a lasting monument to future generations, both of their sin, punishment, and miraculous deliverance. Josephus and Epiphanius affirm, that the remains of it were to be seen in their times, and that was about 3000 years after the building of it. In it Noah continued a whole year and eleven days, Gen. vii. 11, 12. viii. 14.

L. 766. ———— *dispens'd*

The burden of many ages.) Distributed, dealt out in parcels, to be a sufficient burden, the load of many ages. *Dispensare*, from *penso*, to weigh; thence comes the word *pensum*, the quantity of wool that was weighed out to the maids to spin; thence it means a task in general; and to dispense is to distribute these tasks to every one. The word is used with great propriety, and in the true antique sense. See also B. III. l. 579. *Richardson.*

L. 798. *Shall, with their freedom lost, all virtue lose.*) Milton every where shows his love of liberty; and here he observes very rightly, that the loss of liberty is soon followed by the loss of all virtue and religion. There are such sentiments in several parts of his prose works, as

well as in Aristotle, and other masters of politics. *Newton.*

L. 808. *One man except,)* viz. *Noah*, or *Noach*. Names were given men in those days by divine inspiration; his name was a prophecy of Lamech's, that that child should give rest and comfort to the new world, and reconcile God to man. Noah (whom the Tartars call *Nui*) was born *A. M.* 1056, and lived 950 years. Noah is the Ogyges, Deucalion, and Saturn of the heathens.

L. 824. ———— *all the cataracts*

*Of heav'n set open on the earth shall pour
Rain day and night; all fountains of the deep
Broke up.)* Gen. vii. 11. "The same day were all the fountains of the great deep broken up, and the windows of heaven were opened." The *windows* of heaven are translated the *cataracts*, in the Syriac and Arabic versions, and in the Septuagint and vulgar Latin, which Milton here follows: and what they are, those will best understand who have seen the fallings of waters, called *spouts*, in hot countries, when the clouds do not break into drops, but fall with terrible violence in a torrent: and *the great deep* is the vast abyss of waters contained within the bowels of the earth, and in the sea. *Newton.*

L. 829. ———— *then shall this mount
Of Paradise, etc.)* It is the opinion of many

learned men, that Paradise was destroyed by the deluge; and our author describes it in a very poetical manner. *Push'd by the horned flood*; so that it was before the flood became universal, and while it poured along like a vast river; for rivers, when they meet with any thing to obstruct their passage, divide themselves, and become *horned*, as it were; and hence the ancients have compared them to bulls.

L. 835. — — *and sea-mews clang.*) So also in B. VII. l. 422. *With clang despis'd the ground*, adopting the *clangor* of the Latins, which is a word that they almost constantly use to express the noise made by the flight of large flocks of birds. *Thyer.*

L. 840. — — *the ark hull on the flood.*) A ship is said to *hull*, when all her sails are taken down, and she floats to and fro. *Richardson.*

L. 851. *Mountain.*) This is called *Ararat* in Armenia, Gen. viii. 4.

L. 855. *Raven.*) A rapacious and unclean bird, Deut. xiv. 14. She was sent out first on the 17th day of August, and on the first day of the week, and forty days after the tops of the mountains appeared; but did not return, because she is a ravenous creature, and settles upon carcases, or any dirty grounds, which the dove doth not; and therefore she went away upon prey, but the dove

returned to the ark. She was sent out on the 24th day of August, and the first day of the week.

BOOK XII.

L. 1. *As one*, etc.) In the first edition, before the last book was divided into two, the narration went on without any interruption; but upon that division in the second edition, these first five lines were inserted. This addition begins the book very gracefully, and is indeed (to apply the author's own words) a *sweet transition*. — *Newton*.

L. 11. *Henceforth what is to come I will relate*.) Mr. Addison observes, that "if Milton's poem flags any where, it is in this narration:" And to be sure, if we have an eye only to poetic decoration, his remark is just: But, if we view it in another light, and consider in how short a compass he has comprised, and with what strength and clearness he has expressed the various actings of God towards mankind, and the most sublime and deep truths, both of the Jewish and Christian theology, it must excite no less admiration in the mind of an attentive reader, than the more spritely scenes of love and innocence in Eden, or the more turbulent ones of angelic war in heaven.

L. 24. *One,*) viz. *Nimrod*, or *Belus*; Noah's great grandson, the father of Ninus, who first usurped over the patriarchs, and first took up arms against the wild beasts, which were then very numerous, powerful, and mischievous; then he made himself the head of his companions, then the king over all the rest, about *A. M.* 1720. *Nimrod*, Heb. i. e. *a rebel*; for he rebelled against God, in building the tower of Babel, and against men, in usurping monarchical government, and overturning the patriarchal. He is *Belus* among the heathens, the founder of the Assyrian monarchy, the first instance of idolatry, and was the *Bel* or *Baal* (Heb. i. e. *lord*) of the Assyrians, Babylonians, and all the world.

L. 37. *Though of rebellion others he accuse.*) This was added by our author, probably not without a view to his own time, when himself, and those of his party, were stigmatized as the worst of rebels. *Newton.*

L. 54. *Native language,*) viz. *Hebrew*, the natural speech of mankind, from the creation for 1757 years; seeing all languages derive many words from that, but it from none of them; the names of men and things plainly confirm it, and the learned agree in it. After the confusion of tongues, it remained in Heber's family, and so descended

to the Jews, among whom it continued pure to the Babylonish captivity, in all about 3400 years.

L. 101. *Th' irreverent son,*) viz. *Ham*, the youngest son of Noah, who was cursed for his disrespect and contempt of his father, Gen. ix. 24, 25. The old Carthaginians, Grecians, and Romans, and all the nations of Europe, made slaves of the Africans.

L. 113. *One faithful man,*) viz. *Abraham*. God called him from among the idolatrous Chaldeans, about the year of the world 2083.

L. 128. *I see him, but thou canst not,* etc.) Our poet, sensible that this long historical description might grow irksome, has varied the manner of representing it as much as possible, beginning first with supposing Adam to have a prospect of it before his eyes; next by making the angel the relator of it; and, lastly, by uniting the two former methods, and making Michael see it as in vision, and give a rapturous, enlivened account of it to Adam. This gives great ease to the languishing attention of the reader. — *Thyer*.

L. 130. *Ur*) A city of Chaldea, where Abraham was born, about 624 miles from Jerusalem eastward; now *Orche* and *Horrea*. This was the first sort of idolatry, called *sebaism*, Gr. from the Heb. i. e. *worshipping the hosts of heaven*; for *demonolatria*, Gr. i. e. *worshipping demons*,

heroes, beasts, images, etc. came in long afterwards.

Ibid. *Chaldea*.) In scripture it is called *Chased*, and the people *Chasdin*, from *Kesed*, the son of *Nahor*, which the Greeks turned into *Chaldea*.

L. 131. *Haran*,) or *Charran*. It is a country and chief city of Mesopotamia, upon a river of the same name, and not far from Ur, 440 miles from Jerusalem north-eastward. There Abraham lived some years: the Turks pay a great veneration to it on that account, and now call it *Heren* or *Charon*, Acts vii. 4.

L. 135. *Canaan*) From Canaan, the son of Ham, by whom it was first peopled, Gen. xi. 18. because it lies along the Mediterranean sea, and gave the inhabitants an opportunity of trade, merchandise, and navigation, over the whole earth. Such were the old Phenicians, Tyrians, Sidonians, Carthaginians, etc.

L. 136. *Sechem*,) or *Shechem*. An ancient city of Samaria in Palestine, between mount Gerizim and mount Ebal, belonging to Samaria, 36 miles from Jerusalem northward.

L. 137. *Moreh*.) From Moreh, one of the old Amorites, who possessed it, Gen. xiii. 18. xiv. 13.; a piece of ground near Shechem, where Abraham first settled in Canaan, which Jacob bought of Hamor for 100 pieces of money, and

gave to Joseph, Gen. xxxiii. 19. xlviii. 22. John iv. 5.

L. 139. *Hamath*,) *Hemath*, or *Chamath*; from Hamath the son of Canaan, who built it. A city in the north of Canaan, belonging to Syria, between two hills, near the river Orontes, at the foot of Anti-Libanus, 280 miles from Jerusalem; the utmost bounds of the Holy Land on the north, and one of the grand passes of it, called also *Zin*, Numb. xxxiv. viii. Josh. xiii. 5; now the Turks call it *Hems*.

L. 141. *Hermon*,) or *Cherman*. An high and fertile mountain in the north of Canaan, near mount Lebanon, beyond Jordan to the north-east, 122 miles from Jerusalem, and frequently covered with snow, because it is very high.

L. 144. *Carmel*.) Another very high mountain in the Holy Land, upon the Mediterranean sea, to the south of Ptolemais, 50 miles north-west from Jerusalem, in the tribe of Issachar.

L. 146. *Seir*,) *Senir*, or *Saner*. A long and large ridge of mountains, with many tracts of fertile lands, which made the kingdom of the Edomites, on the south side of the Dead sea and Canaan, about 46 miles from Jerusalem.

L. 152. *Abraham*.) His first name was *Abram*; but when God renewed his covenant, he changed that into *Abraham*, i. e. *an excellent* or *mighty*

father of many people. Abraham was the founder of the Jewish nation and church, esteemed a mighty prince among the Canaanites, a great prophet at Pharaoh's court. The kings of Egypt, Palestine, *etc.* courted his friendship, made leagues with him, and paid him homage. Nicol. Damascenus, Justin, *etc.* say, that he was king of Damascus; his name was had in veneration among both Jews, Gentiles, Mahommedans, and Christians, in all ages.

L. 153. *Of his son,*) viz. *Jacob*: he increased wonderfully; for, of seventy souls, which went with him into Egypt, in the space of 215 years, they increased to 600,000 armed men, besides women, children, and old men unfit for war.

L. 170. *Moses,*) *Mosheh*, and *Moyse*; Heb. i. e. *drawn out of the water.* See Exod. ii. 10. Moses was the youngest son of Amram and Jockebed, of the tribe of Levi, born in Egypt, *A. M.* 2373. The grand prophet and lawgiver of the Jews, and celebrated by the wisest and best of the ancient heathens, as being the first and greatest philosopher, poet, and lawgiver in the world.

L. 199. *Shore.*) A geographical term. This shore was on the Egyptian ground. The people did not go directly cross the Red sea from shore to shore, according to the vulgar opinion, but took a circular compass in that sea, and came out on the

same side. The sea there is about seven leagues over; the Israelites went out of the wilderness of Etham in Egypt, and came into it upon the very same side; they travelled three days in the same wilderness; then they marched northward to the isthmus of Sues, a tract of dry land between the Red sea and the Mediterranean sea, which is eighteen leagues broad, and there they travelled out of Egypt, as others do, into the wilderness of Arabia, where they abode forty years.

L. 225. *Senate.*) A council of old men. The Lacedemonians called them *gerontes*, Gr. i. e. *old men*, or *senators*. They were always chosen for this office, because of their greater experience and prudence. We find them mentioned in the early days of Job. Such only were elected in the Areopagus, or grand council of Athens, Sparta, Rome, and all other polite nations.

L. 265. *Gibeon.*) The chief city of the Gibeonites, two leagues north-west from Jerusalem, Josh. x. 2. After the conquest, it was given to the priests.

L. 266. *Aialon,*) or *Helion*. A strong city. It belonged to the Philistines, in the tribe of Dan, four miles from Jerusalem to the south-east. Near it this miracle was wrought by Joshua. It was given to the Levites, Josh. x. 12.

L. 268. *Isaac.*) Heb. i. e. *laughter*; because

his father and mother laughed at the strangeness of the promise of a son, when his father was a hundred, and his mother was ninety years of age, Gen. xviii. 12, 15. He was the only son of Abraham by Sarah, and heir of the divine promise.

L. 310. *Joshua*,) or *Jehoshua*; Heb. i. e. *a saviour of the Lord*. He was first called *Hoshea* and *Jesus*, but all from the same Hebrew root: the son of Nun, and successor of Moses, and grand general of Israel. He vanquished the Canaanites, and distributed their land among the twelve tribes. He was born in Egypt, *A. M.* 2404, ninety-two years after the death of Joseph; was their general about eighteen years, conquered thirty-one kings, put the Israelites in peaceable possession in six years time, and died aged 110 years.

L. 326. *David*.) He was the son of Jesse of Bethlehem, a shepherd; the second king of Israel, anointed king about fifteen years of age, *A. M.* 2881, and, after many troubles, came to the throne, being thirty years old. He reigned forty years and six months; he died in the 70th year of his age, and was buried most magnificently by king Solomon. Hyrcanus the high priest found 3000 talents in his sepulchre, 300 years afterwards; and Herod found a vast treasure in it many ages after that. Three thousand talents were worth

5073 l. 15 s. 7 d.; but his vast treasure amounted to 547,500,000 l. Sterling, and in silver to above 342,000,000 l. See 1 Chron. xxii. 14.

L. 355. — — *their strife pollution brings Upon the temple itself*, etc.) For it was chiefly through the contests between Jason and Menelaus, high priests of the Jews, that the temple was polluted by Antiochus Epiphanes. See 2 Maccab. v. and Prideaux. *At last they seize the sceptre.* Aristobulus, eldest son of Hyrcanus, high priest of the Jews, was the first who assumed the title of King after the Babylonish captivity; before Christ 107. *And regard not David's sons*, none of that family having had the government since Zerubbabel. *Then lose it to a stranger*, to Herod, who was an Idumean, in whose reign Christ was born. See Josephus and Prideaux. *Newton.*

L. 358. *A stranger*,) viz. Herod the Great, an Ascalonite, or Idumean. He was the first foreign prince that ever reigned in Judea, deputed therein by the Romans, who had subdued the Jews; for then the sceptre actually departed from the house of King David.

L. 415. *But to the cross he nails thy enemies.*) The enemies of Adam were the *law that was against him* and the *sins of all mankind*, as springing originally from him; and therefore, in some sense, chargeable upon him. The author,

in this passage, alludes to Col. ii. 14. "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." *Newton*.

L. 475. ——— or rejoice

Much more, that much more good thereof shall spring.) He seems to have remembered that rant of one of the fathers: *O felix culpa, quae talem ac tantum meruit habere redemptorem!* O happy fault, which deserved to have such and so great a Redeemer! As in what follows, *To God more glory*, etc. he alludes to the heavenly hymn, *Glory to God in the highest*, etc. *Newton*.

L. 508. *Wolves.*) Here, false Christs, false apostles, which soon appeared, even in the days of the apostles; and did then, and have done much mischief since to the church in all ages, by devouring the souls, bodies, and substance of men, by their pernicious cruelties, as wolves destroy their prey.

L. 514. *Though not but by the Spirit understood.*) I do not think Milton, in all his writings, ever gave a stronger proof of his enthusiastical spirit, than in this line. *Warburton*.

I suppose he alluded to 1 Cor. ii. 14. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither

can he know them, because they are spiritually discerned." *Newton*.

L. 531. *Persecution*,) i. e. *a pursuit*; affliction, an unjust and cruel oppression of men to death. There have been ten persecutions for the cause of Christianity. Nero began the first, A. D. 67; Domitian the second, A. D. 92; Trajan continued the third, A. D. 99; Hadrian continued the fourth, A. D. 124; Antonine began the fifth, A. D. 178; Severus the sixth, A. D. 203; Maximinus the seventh, A. D. 262; Decius the eighth, A. D. 249; Valerius the ninth, A. D. 257; and Diocletian the tenth, A. D. 303. This held ten years, and after his death it was continued by his successor, till Constantine, the first Christian emperor, established the Christian faith over the world.

L. 549. *New heav'ns, new earth*.) The very words of St. Peter, 2 *Pet.* iii. 13. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." This notion, of the heavens and earth being renewed after the conflagration, and made the habitation of angels and just men made perfect, was very pleasing to our author, as it was to Dr. Burnet, and must be to every one of a fine and exalted imagination; and Milton has enlarged upon it in several parts of his works, and par-

160 NOTES ON PARADISE LOST. B. XII.
ticularly in this poem, III. 333, *etc.* X. 638. XI.
65,900. XII. 462. *Newton.*

L. 609. *And thus with words not sad she him
receiv'd*) Milton's poem ends very nobly. The
last speeches of Adam and the archangel are full
of moral and instructive sentiments. The sleep that
fell upon Eve, and the effects it had in quieting
the disorders of her mind, produce the same kind
of consolation in the reader, who cannot peruse
the last beautiful speech, which is ascribed to the
mother of mankind, without a secret pleasure and
satisfaction. The following lines, which conclude
the poem, rise in a most glorious blaze of poetical
images and expressions. *Addison.*

L. 616. *Is to stay here, etc.*) She is now come
to that temper of mind, as to think it Paradise
where-ever her husband is, as the angel had
taught her before, XI. 290.

Thy going is not lonely; with thee goes
Thy husband; him to follow thou art bound;
Where he abides, think there thy native soil.
So that the author makes woman's Paradise to be
in company with her husband, but man's to be in
himself, L. 587.

A Paradise within thee, happier far. *Newton.*

END OF PARADISE LOST.

I N D E X.

The numeral letters refer to the book, the figures to the line.

A

Aaron and Moses, their mission to Egypt xii. 170.

Abdiel (a seraph) opposes Satan promoting the angels' revolt, *etc.* v. 803. Reply to his answer v. 877. His fidelity, *etc.* celebrated v. 896. Retreat from Satan's party vi. 1. Soliloquy on view of him at their head vi. 114. Speech to him thereon vi. 130. Reply to his answer vi. 171. Encounters him in the battle vi. 189. Vanquishes Ariel, Arioch, and Ramiel (fallen angels) vi. 369.

Abel and Cain, their story related xi. 429.

Abraham and the patriarchs xii. 113. All nations his sons by faith xii. 446.

Acheron, a river of hell ii. 570.

Adam and Eve described generally iv. 288. Particularly iv. 295. Their state of innocence iv.

Vol. III.

O

312, 492, 738. v. 211, 303. viii. 510. *See* Innocence. Night-orison iv. 720. Morning-orison v. 153. Preparations to entertain the angel Raphael v. 313. The table and entertainment described v. 391. Their nuptial bed iv. 708. Nuptials celebrated viii. 510. Parting preceding the temptation ix. 385. Behaviour after their fall ix. 1004. Find themselves naked ix. 1051. Make themselves breeches of fig-leaves ix. 1099. Recriminate on, and reproach each other ix. 1187. Hide themselves from God (the Son) x. 97. Appearance before him x. 109. Repentance x. 1098. Expulsion from Paradise xii. 625. *See* Similes.

Adam, his discourse with Eve on the prohibition of the tree of knowledge iv. 411. To her at night iv. 610. Answer to her question about the nightly luminaries iv. 660. Viewing her sleeping v. 8. Answer to her relating her dream (the subject of Satan's first illusive temptation) v. 94. To her weeping v. 129. Invites the angel Raphael to his bower, *etc.* v. 361. Discourse with him v. 460. Continued on various subjects viii. 651. *See* Raphael. His creation and dominion, *etc.* over the creatures ix. 524. Prohibited the tree of knowledge vii. 542. viii. 332. Account of himself, and objects about him, *etc.* on his creation viii. 253. Of his first

view of the Divine Presence, instation in Paradise, *etc.* viii. 311. Speech to God thereon, and on his solitude there viii. 357. Reply to God's answer viii. 372. Sleep on the formation of Eve described viii. 451. His first view of her viii. 481. Passion for her viii. 521. Valediction to Raphael viii. 644. Discourse with Eve preceding the temptation (on Satan's subtilty, and the means to resist it, *etc.*) ix. *from* 205 *to* 384. Care and fears for her in her absence ix. 838. Meets her returning with the forbidden fruit ix. 847. Soliloquy lamenting her transgression ix. 896. Resolves to die with her ix. 907. Speech to her thereon ix. 921. Eats the forbidden fruit ix. 996. Incites her to carnal fruition (the first effect of it) ix. 1011, 1016. The place, *etc.* described ix. 1037. After-speech to her on their fall and nakedness ix. 1067. Another, charging her as the aggressor ix. 1132. Reply to her answer (recriminates her affected selfsufficiency, *etc.*) ix. 1162. Answer to God (the Son) calling him to judgment x. 115. Reply to him (accuses Eve) x. 124. The sentence pronounced on him x. 197. Soliloquy thereon x. 720. Continued x. 854. Wishes for his dissolution x. 746, 771. Reflections on the immortality of the soul, *etc.* x. 782. Repulsory speech to Eve attempting to console

him x. 866. Relents towards her x. 937. Reply to her (accusing herself as the first in transgression) x. 947. Answer (to her reply, advising to die by their own hands) x. 1013. Resolves the contrary, (submission to God's will, and repentance) x. 1028. Speech to Eve (on the efficacy of prayer, *etc*) xi. 140. Hails her the mother of mankind xi. 158. Speech to her on the omens preceding their expulsion from Paradise xi. 193. On the view of Michael approaching xi. 226. Behaviour on receiving the message xi. 263. Speech to Michael thereon xi. 295. Resignation xi. 370. Discourse with Michael, discovering to him in vision what should happen in the world till the flood xi. *from* 450 *to* 867. Discourse with him, relating what should happen to the general resurrection xii. *from* 61 *to* 551. General reply to him, (resolutions of future obedience, dependence on God's providence, *etc*) xii. 552. *See* Eve, Michael, Raphael, Similes.

Adonis, a river in Syria i. 450.

Adramelech and Asmadai (fallen angels) wounded and put to flight vi. 365.

Air first clouded on Adam's fall xi. 182.

Allusions. *See* Similes.

Amarant, a flower transplanted from Paradise to heaven iii. 352.

Ambition censured ii. 482. A cause of Satan's fall iv. 86.

Angels (celestial) obey God of choice, not necessity v. 535. Embattled against Satan, and the fallen angels vi. 15. Their signal, and march v. 56. Signal to engage, and engagement vi. 202. Prevail vi. 386. Disposition to re-engage vi. 524. Retreat vi. 597. Rally again, and renew the fight vi. 634. The song on the creation vii. 180, 252, 557, 602. On its dissolution and renovation x. 641. Guardians of Paradise, their parade, watches, *etc.* iv. 778, 782, 861, 977. v. 287. Re-ascent to heaven on Adam's fall xi. 17. Appointed to expel Adam, *etc.* from Paradise xi. 127. Descent there vii. 208. Post assigned viii. 220. March possessing it, and expelling him, *etc.* xii. 626. *See* God the Father and Son, Similes. Guardians of mankind ix. 152.

Angels (fallen) their after-state i. 50, 339. Numbers i. 331. v. 743. Names i. 374. Various pursuits, *etc.* ii. 528. Loss supplied by man's creation iii. 677. Embattled against the angels celestial vi. 79. Engagement vi. 202. Defeat vi. 386. Disposition to re-engage vi. 507. Their artillery, — cannon, *etc.* vi. 572. Prevail vi. 597. Entire defeat, and expulsion from heaven vi. *from* 831 *to* 877. Transformed to serpents

- x. 519. Further punished with an illusion of the forbidden fruit x. 547. Both annually continued x. 575. *See* Satan, Similes.
- Apostles, their mission, *etc.* xii. 439. Gift of the Holy Ghost xii. 497. Successors (wolves, false teachers, *etc.*) described xii. 508.
- Argument of the poem i. 1. ix. 1.
- Ariel, Arioch, and Ramiel, (fallen angels) vanquished vi. 369.
- Ark, its building by Noah, described xi. 728. *See* Noah.
- Ark of the covenant described xii. 249.
- Ashtaroth and Baalim (fallen angels) i. 422.
- Astoreth, or Astarte (a fallen angel) i. 438.
- Author's hymn on conjugal love iv. 750. To light iii. 1. Invocations i. 6. iii. 61. vii. 1. xi. 20. Reflection, in prospect of Adam's, *etc.* fall ii. 380. On Satan's permeditated attempt iv. 1. On Eve's parting with Adam preceding it ix. 404. On their nakedness after the fall ix. 1114. On his own blindness, *etc.* iii. 22.
- Azazel (a fallen angel) Satan's standard-bearer i. 534.

B.

- Baalim and Ashtaroth (fallen angels) i. 422.
- Babel, the city and tower, built by Nimrod, *etc.*

xii. 38. The confusion of languages there described xii. 48.

Baptism, what the sign of xii. 442.

Baptized, the Holy Ghost given primitively to all such xii. 497. Battle, *etc.* between the celestial and fallen angels (God the Son concluding it) described vi. *from 202 to 877.* See Angels celestial and fallen.

Beasts, part of the sixth day's creation, described vii. 453.

Beelzebub (a fallen angel) i. 79. Described ii. 299. His answer to Satan's first speech after their fall i. 128. To his second i. 272. Speech in council, called by Satan thereon ii. 310. Promotes an attempt on the world ii. 345.

Belial (a fallen angel) i. 290. Described ii. 108. His speech in council ii. 119. To Satan, on their advantage gained in the re-engagement with the celestial angels vi. 620.

Birds, part of the fifth day's creation, described vii. 417.

Blasts, an effect of Adam's fall x. 692.

Bridge from hell-gates to the world over Chaos, the work, *etc.* described x. 293.

C

Cain and Abel, their story related xi. 429.

Cham's story xii. 101.

Chance, the common notion of it exploded ii. 909.

Chaos described ii. 890. vii. 210. Its court ii. 959. Answer to Satan's speech there ii. 989. Bounds since the angels' fall, the creation, *etc.* ii. 998. State before it v. 577. A bridge made over it from hellgate to the world, at Adam's fall x. 282. *See* Similes.

Charity, its praises, *etc.* xii. *from* 576 *to* 587.

Chemos, or Peor, (a fallen angel) i. 406, 412.

Cherubim. *See* Angels celestial, *etc.* Similes.

Church, hirelings in it compared to the devil in Paradise iv. 192.

Cocytus, a river of hell ii. 579.

Comparisons. *See* Similes.

Conjugal love, the praises, *etc.* of it iv. 750. Distinguished from an amour iv. 765. Consists in reason, not passion viii. 586. Defined viii. 589. Expressed (on the woman's part) in practice viii. 50. In words xii. 615. A reciprocal duty of it ix. 357.

Conjugal obedience, woman's happiness, *etc.* iv. 635.

Conjugal union, the reason and obligations of it viii. 494. ix. 955, 961.

Conscience, God's umpire in man iii. 194. The terrors of it iv. 23. x. 842. Laws to force it,

censured xii. 515. No infallibility against it
xii. 529.

Constellations, their appearances, motion, *etc.*
iii. 577.

Creation, the universal, described iii. 708. vii.
221.

Creatures animal in Paradise, described iv. 340.
Have degrees of knowledge and reason viii.
369. Their discord, an effect of Adam's fall
x. 707. Entry of Noah's ark xi. 733.

D.

Dagon (a fallen angel) i. 457.

Damned, the vicissitudes of their torments de-
scribed ii. 596.

David, his throne why eternal xii. 320.

Day and night in heaven, described vi. 4.

Death and Sin, their station at hell-gates before
Adam's fall ii. 648. Their union x. 249. Make
a bridge from thence over Chaos to the world,
after it x. 282. Meet Satan in his return to
hell from thence x. 326. Their journey thither,
and influences described x. 410. Arrival at Pa-
radise x. 585. After-conduct in the world x.
610. *See* Similes.

Death described ii. 666. Answer to Satan at hell-
gates ii. 688. The son of Satan and Sin ii.
Vol. III.

727. Its birth ii. 777. Answer to Sin on Adam's fall x. 264. To Sin's speech in Paradise x. 596. *See* Similes.

Death, natural, the causes and variety of it, described xi. *from* 466 *to* 493. More terrible in view than reality xi. 469. Of the faithful, a sleep to immortality xii. *from* 425 *to* 434. The gate of life xii. 571.

Death eternal considered x. 808.

Deluge universal. *See* Noah.

Despair, the degrees and colors of it iv. 108.

Devils, why eternally excluded from grace iii. 129.

Discord censured ii. 496. Daughter of Sin, *etc.* x. 707.

Dominion absolute in man, over men, an usurpation xii. 64.

Dreams illusive, *etc.* their source iv. 799. Natural v. 110. Divine xii. 611.

E.

Eagle, a bird of prey, an effect of Adam's fall xi. 185.

Earth and heaven. *See* Heaven and Earth.

Earth, its general creation described iii. 715. vii. 231. The shadow of heaven v. 574. Separated from the waters, part of the third day's creation,

described vii. 276. The fruits of it, *etc.* vii. 313. Its motion, or of the heavens, speculations thereon censured viii. 70. Its praises ix. 99. The centre of the creation ix. 107. Destruction by Noah's flood described xi. 743. Restitution after it xii. 852. An universal Paradise at the Messiah's coming to judgment xii. 463. *See* World.

Eden, the country bounded iv. 210.

Eden, the garden of it. *See* Paradise.

Egypt, the plagues of it described xii. 173.

Election asserted iii. 183.

Elements, *etc.* subsist on each other xi. 415.

Enoch, his story and translation xi. 664, 700.

Eve and Adam. *See* Adam and Eve, Innocence, Similes.

Eve particularly described, characterised, *etc.* iv. 712. v. 379. viii. 470, 482, 546, 596. ix. 386, 431, 457, 489, 538, 603, 896. Answer to Adam's discourse on the prohibition of the tree of knowledge iv. 440. Recounts her first view of the creation, Adam, *etc.* iv. 449. Answer to him at night iv. 635. To him waking her (relates her dream, the subject of Satan's first illusive temptation) v. 27. Weeping described v. 129. Attending the entertainment of Raphael v. 443. Her formation from Adam viii. 460. Behaviour on view of him, *etc.* viii.

500. Discourse with him preceding the temptation (she prevailing on her own sufficiency, and his fondness) ix. *from 205 to 384*. Answer to Satan (in the serpent) ix. 552. The discourse (Satan tempting her to eat the forbidden fruit) continued ix. 732. Soliloquy before her eating it ix. 745. Plucks and eats ix. 780. Soliloquy after it ix. 795. Resolution to tempt Adam ix. 830. Speech to him thereon ix. 856. Reply to his answer, resolving to die with her ix. 960. Behaviour thereon ix. 990. Gives him the fruit ix. 995. Repeats the transgression with him ix. 1005. Is incited by him to carnal fruition (the first effect of it) ix. 1014, 1035. The place, *etc.* described ix. 1037. Answer to him (accusing her as the aggressor) imputes it to his indulgence ix. 1142. Answer to God (the Son) calling her to judgment (accuses the serpent) x. 159. The sentence pronounced on her x. 192. Behaviour, and speech to Adam's repulse of her, and her offers of consolation (accuses herself) x. 909. After-behaviour thereon x. 937. Reply to his answer (advises to die by their own hands) xi. 966. To him, hailing her the mother of mankind xi. 162. Soliloquy, lamenting the threatened expulsion from Paradise xi. 268. Speech to him on quitting it (affection, conjugal resolution, and consolation

on the promise of the Messiah,) xii. 610. *See*
Adam, Similes.

Evening described iv. 598.

Evil — in thought unapproved — blameless v. 117.

Experience — a guide to wisdom ix. 807.

F.

Faith, unnecessary endeavours to approve it,
suspicious ix. 1139.

Faith in Christ, with works, eternal life xii. 420.

Laws to force it censured xii. 515. No infalli-
bility against it xii. 529.

Fancy, (a faculty of the soul,) its office v. 100.

The eye of the soul viii. 460.

Fame, or glory, the common notion of it cen-
sured xi. 683.

Fate, the will of God vii. 170.

Fig-tree, of which Adam, Eve, *etc.* made aprons,
described ix. 1101.

Firmament, the second day's creation, described
vii. 261.

Fish, part of the fifth day's creation, described
vii. 391.

Flaming sword in Paradise on Adam's, *etc.* ex-
pulsion thence, described xii. 632. *See* Similes.

Flood universal. *See* Noah.

Freedom, with the loss of it, virtue, *etc.* degenerates xi. 797.

Free grace asserted iii. 173. Defined iii. 227.

Free will asserted iii. 95. v. 235, 520. viii. 635. ix. 350. x. 43. Reason, the same iii. 108. ix. 350. The image of God viii. 440.

Fruition, carnal, the passion of it censured viii. 579.

G.

Gabriel, the archangel, chief of the guardian angels of Paradise, his station, *etc.* described, iv. 443. Informed by Uriel of Satan's descent there iv. 561. Undertakes to detect him iv. 576. His charge to Uzziel, Ithuriel, and Zephon, (three other of the guardian angels,) thereon iv. 782. Speech to them, *etc.* on their taking, and return with him iv. 866. To Satan thereon iv. 877. Reply to his answer iv. 902. To another iv. 946. To another iv. 1006. Appointed one of the chiefs of the celestial army against the revolted angels vi. 45. His prowess, *etc.* in the battle vi. 354.

Glory, or fame, the common notion of it censured xi. 688.

God the Father contemplating his works, *etc.* iii. 56. Speech to God the Son, on Satan's design on the creation, man, *etc.* iii. 80. Reply to

His answer iii. 168. Proposes the manner, *etc.* of fallen man's redemption iii. 203. Answer to the Son undertaking it iii. 274. Decrees his bodily resurrection as God and man iii. 303. His (the Father's) attributes, *etc.* iii. 372. Visibly seen in the Son iii. 383. vi. 680. Charge to Raphael to warn Adam against his fall v. 224. Speech to the whole celestial hierarchy convened at the inauguration of God the Son v. 600. To the Son on Satan's, *etc.* revolt thereon v. 719. Army against the revolted described vi. 15. Speech to Abdiel on his quitting their party vi. 29. Appoints Michael and Gabriel chiefs of the celestial army vi. 44. Battle, *etc.* between them and the revolted described vi. *from 202 to 607.* Appoints God the Son to end it vi. 680. Chariot (the Father's) described vi. 749. Speech to the Son, resolving the creation of the world vii. 139. Commits the work to him vii. 163. His (the Father's) omnipresence vii. 163, 588. Goodness, free vii. 170. Will, fate vii. 173. Institution of the Sabbath (by God the Father and Son) the seventh after the six days of the creation vii. 581. The solemnity of it described vii. 594. Speech (the Father's) on the guardian angels' return from Paradise upon Adam's, *etc.* fall x. 34. Appoints the Son judge of it

x. 55. Speech to the celestials on Sin and Death's entrance into the world thereby x. 614. Promise of their dissolution, and renovation of heaven and earth x. 633. Charge to the angels touching the changes in the creation on the fall x. 649. Answer to the Son's intercession on Adam's repentance xi. 45. Speech to the celestials convened at his decreeing his expulsion from Paradise xi. 84. To Michael thereon xi. 99.

God the Son, at the right hand of the Father iii. 62. His (the Father's) essence, *etc.* iii. 138. His word, *etc.* iii. 169. vii. 163. Answer to him on Satan's design on the creation, man, *etc.* iii. 144. On his proposing the manner, *etc.* of man's redemption iii. 227. Undertakes it iii. 236. Love to men, and filial obedience iii. 266. The second Adam iii. 285. His merits alone imputative to man iii. 290. xii. 406. His resurrection as God and man decreed iii. 303. Equal to the Father iii. 305. His (the Son's) attributes iii. 383. Answer to the Father on Satan's *etc.* revolt vi. 733. The image of the Father iii. 383. vi. 680, 736. The Messiah vi. 718, 881. Answer to the Father, appointing him to end the battle between the celestial and revolted angels vi. 723. Undertakes it vi. 730. His armour, equipage, *etc.* described vi.

760. Speech to the celestial army vi. 800. Solely attacks the revoltors vi. 824. Entirely defeats them vi. 838. The action and defeat described vi. *from 631 to 877*. Returns in triumph vi. 878. His person, equipage, *etc.* in the work of the creation described vii. 192. Re-ascent to heaven after it vii. 550. Institution of the Sabbath (by God the Father and the Son) the seventh after the six days' creation vii. 581. The solemnity of it described vii. 594. Answer (the Son's) to Adam, on his solitude in Paradise viii. 369. To his reply viii. 398. To another (promises him a consort) viii. 437. Appointed by the Father judge of Adam's transgression (fall) x. 55. All judgment committed to him x. 56. The mercy of it x. 58. Answer to the Father thereon x. 68. Descent to Eden x. 85. Call to Adam there x. 103. Reply to his answer (accusing Eve) x. 119. To his reply x. 144. To Eve (accusing the serpent) x. 157. Sentence pronounced by him on the serpent x. 163, 175. Explained x. 182. On Eve x. 192. On Adam x. 197. Clothes them with skins, *etc.* x. 211. Re-ascent to the Father, and intercession for them x. 224. The justice of his sentence x. 754. His intercession on their repentance xi. 22. *See* Messiah. God, purity of adoration more acceptable to him

than ritual iv. 736. All good proceeds from, and returns to him v. 469. To be contemplated in the works of the creation v. 508. Acts immediate vii. 176. The centre of heaven ix. 107. His absolute decrees xi. 311. Omnipresence, goodness, *etc.* xi. 335. The fear of him, *etc.* with loss of freedom, degenerates xi. 797. Particular presence xii. 48. To obey, love, depend on his providence, *etc.* the sum of knowledge xii. 557. and wisdom xii. 575. Gospel, how to be understood xii. 511. Grace of God, man its object, and devils eternally excluded from it, why iii. 129. Man's long resistance of it alone exclusive iii. 198. Repentance a fruit of it xi. 22. The spirit of it, and liberty, consorts xii. 525. Gratitude exerted, a discharge of its debt iv. 55. Gunpowder, guns, *etc.* the original invention ascribed to the devil vi. 478, 484. Discharge described vi. 584.

H.

Heaven and earth, their final renovation by fire xi. 898. xii. 547. After-happiness therein xii. 453, 549.

Heaven, the joys, *etc.* of it described iii. 344. Its gate iii. 501. v. 253. Passage from thence to the world iii. 526. Its general creation iii.

716. Visible, the study of it how necessary viii. 66. Speculations of its motions, or the earth's, censured vii. 70. How situated, respecting the world and hell x. 320.
- Hell described i. 60, 228. ii. 587, 618. Its gates ii. 645. First opened by Sin ii. 871. How situated, respecting heaven, and the world x. 322. *See* Similes.
- Hierarchies of heaven, before the revolt of the fallen angels, described v. 579.
- Hinnom, the valley of, whence called Tophet, and Gehenna, i. 399.
- Holy Ghost, its effusion, *etc.* at the creation vii. 195. Descent, *etc.* on the apostles, and all baptized xii. 485. Promised and given alike to all believers xii. 58.
- Hospitality, an incitation to it v. 316.
- Hymn to light iii. 1. To God the Father and Son iii. 372. On conjugal love iv. 750. On the creation vii. 180, 252, 557, 602.
- Hypocrisy visible to God alone iii. 682.
- Hypocrites, Satan the first iv. 121. Pretenders to supernatural purity, *etc.* iv. 744.

I.

- Idolatry, the original rise of it assigned i. 364. Of the postdiluvian world xii. 115.

Jealousy, the lover's hell v. 449.

Immortality of the soul discussed x. 782.

Innocence, the state of it described iv. 312, 492, 738. v. 211, 303, 443. viii. 40, 510.

Intellectual beings, a faculty of them ii. 146.

Invocations (the author's) i. 6. iii. 51. vii. 1. xi. 20.

Jove, a fallen angel i. 512.

Israelites, the story of their bondage, and deliverance from Egypt, related xii. 163. Of the settlement of their civil and sacred oeconomy in the wilderness xii. 223. Establishment in Canaan xii. 260. Reason, use, *etc.* of their ritual laws xii. 280. Government by judges and kings xii. 315. Captivity in Babylon xii. 335. Return from thence, after-dissensions, *etc.* to the birth of the Messiah, *etc.* xii. *from* 345. *to* 359.

Isis, a fallen angel i. 478.

Ithuriel, a guardian angel of Paradise iv. 788.

Detects Satan's first attempt on Eve there iv. 810.

K.

Knowledge of good and evil, the tree of it, how situated iv. 220. ix. 626. Described ix. 575.

Forbidden to Adam vii. 542. viii. 323. Satan's encomium of it ix. 679. Eve's ix. 795, 863.

Knowledge, or opinion, the result of reason and fancy v. 100. Without restraint, folly vii. 126. viii. 188. xii. 561. Of things necessary, wisdom viii. 192.

Knowledge of future events, the desire of it comprehended xi. 770. Its sum, the love, fear, *etc.* of God xii. 557. In animal creatures asserted viii. 369. *See* Similes.

L.

Lethe, a river of hell, described ii. 582. Medusa the guard of it ii. 610.

Leviathan described i. 201.

Liberty, with the loss of it, virtue, *etc.* degenerates xi. 797. Adam's fall the first cause of it xii. 82.

Liberty, the same with reason xii. 83.

Life, the tree of it described iv. 218. Where situated ix. 69.

Life, long, by temperance xi. 530. The great rule of it respecting itself xi. 553.

Light, hymn to it iii. 1. The first day's creation described vii. 243.

Lightning how produced x. 1073.

Limbo, or fools' paradise, where iii. 495.

Lion, a beast of prey, an effect of Adam's fall xi. 187.

Love, conjugal, its praises iv. 750. Distinguished from that of an amour iv. 763. Love consists in reason, not in passion viii. 586. Defined viii. 589. In spirits celestial, the expression of it what, and how viii. 620. Smiles the food of love ix. 239. Founded in reason, one end of human life ix. 241.

Lucifer, Satan why so called x. 425. *See* Satan.

Lust, carnal, the first effect of Adam's, *etc.* fall ix. 1011. The solace of it ix. 1042.

M.

Mammon, a fallen angel i. 678. His speech in the council called by Satan after their fall ii. 229.

Man fallen the object of grace, why iii. 130. His long resistance of it alone exclusive iii. 198. Redemption proposed by God the Father iii. 203. Undertaken by God the Son iii. 227. The Son's merits alone imputative to him towards it, how iii. 290.

Man created to repair the loss of the fallen angels iii. 667. ix. 143. His creation (part of the sixth day's) described vii. 524. Dominion over the rest vii. 520. Love to woman, how consistent with his superiority viii. 567. The whole creation in little ix. 109. Angels his guardians ix.

154. His superiority over the woman given him by God x. 145, 195. Pursuing his appetites, disfigures not God's image, but his own xi. 515. Conformity to the divine will the true end of his creation xi. 603. Absolute dominion over his brethren (men) an usurpation xii. 64. Given him by God only over the creatures xii. 67. Matches conjugal, the modern censured viii. 57. Respecting the woman particularly x. 888.

Medusa, the guard of Lethe ii. 610.

Mercy, God's first and last attribute iii. 132.

Messiah promised x. 181. The promise explained x. 182. xii. 386. His birth, *etc.* and kingdom, described xii. 359. Why called the seed of the woman xii. 376. Life, and passion xii. 388. Resurrection, and mission of the apostles xii. 420. Ascension, *etc.* xii. 451. Coming to judgment, *etc.* xii. 458, 543.

Michael (the archangel) appointed one of the chiefs of the celestial army against the revolted angels vi. 44. His prowess, *etc.* in the battle vi. 250. Speech to Satan encountering him vi. 262. The combat described vi. 296. Wounds Satan vi. 320. The revolters defeated, encamps on the field of battle vi. 410. Prepares to expel Adam, *etc.* from Paradise xi. 126. His appearance, *etc.* there described xi. 238. Speech

to Adam thereon xi. 251. Reply to Eve, lamenting the threatened expulsion xi. 286. To Adam on the same subject xi. 334. Discovers to him (in vision) what should happen to the time of the flood xi. *from* 423. *to* 867. The story of Cain and Abel xi. 429. Death, with its causes, and variety xi. 466. The state of the antediluvian world (in common) xi. 556. The state of it (civil, or in propriety) xi. 638. The story of Enoch xi. 664. Of Noah xi. 700. The flood xi. 738. God's covenant to destroy the world no more by water xi. 890. Discovers to him (relatively) what should happen from the flood to the general resurrection xii. *from* 6. *to* 551. The patriarchal government xii. 13. Nimrod's tyranny xii. 24. The building and confusion at Babel xii. 38. The story of Cham xii. 101. Of Abraham, and the Patriarchs xii. 113. Of the Israelites' bondage in Egypt, and deliverance thence xii. 163. Of the settlement of their civil and sacred oeconomy in the wilderness, and establishment in Canaan xii. 223. Of their various ritual laws, their reason, use, *etc.* xii. 280. Of their government, by judges and kings xii. 315. Of their captivity in Babylon xii. 335. Of their return from thence, after-dissensions, the birth and kingdom of the Messiah xii. *from* 345. *to* 371. Of his life,

- passion, resurrection, mission of the apostles, ascension, *etc.* xii. *from* 388. *to* 465. Of the mission of the Holy Ghost, gift of tongues, miracles, *etc.* xii. *from* 485. *to* 504. Of the apostles' successors (false teachers, *etc.*) their ambition, innovations, *etc.* the effects of them, and the Messiah's coming to judgment xii. *from* 507. *to* 551. His answer to Adam's resolutions of future obedience, *etc.* commends, advises him, and warns him to quit Paradise xii. 575. Leads him and Eve out xii. 637. *See* Similes.
- Mind, the force of it, i. 254. Discourse, its food ix. 237.
- Moloch, a fallen angel i. 392. His speech in the council called by Satan after their fall ii. 51. Defies Gabriel in the battle between the celestial and revolted angels vi. 357. Is wounded by him, and flies vi. 360.
- Moon, supposed inhabited by translated saints and middle spirits iii. 459. Its office iii. 726. Rising described iv. 666. The spots in it, vapors not yet consolidated with its body v. 418. Part of the fourth day's creation vii. 356. Receives its light from the sun vii. 375. Motion, aspects vii. 379.
- Moon and stars, their courses, influences, *etc.* iv. 661.

Moon and planets, their noxious motion, aspects, *etc.* an effect of Adam's fall x. 656.

Morning in heaven described vi. 12.

Morning natural described v. 120. ix. 192. xi. 133.

Moses and Aaron, their mission to Egypt xii. 170.

Mulciber, a fallen angel i. 740.

N.

Night in heaven described v. 642.

Night and day in heaven described vi. 4.

Night, natural, described iv. 604, 776. v. 38.
ix. 48. At Adam's fall x. 846.

Nimrod, (the first monarch,) his tyranny described, and censured xii. 24.

Nisroch, a fallen angel vi. 446. His answer to Satan in council after their defeat by the celestial angels vi. 451.

Noah, his reprehension of the antediluvian world xi. 719, 808. Building the ark, *etc.* xi. 728.

[Entering it, with his family, the creatures, *etc.* xi. 733. The flood described xi. 738, 824.

[Its abatement, the ark's resting, *etc.* xi. 841.

[His descent from it, appearance of the rainbow, *etc.* xi. 861.

Noon described v. 300.

O.

Obedience, conjugal, woman's happiness, *etc.*
iv. 635. Of will, not necessity, only acceptable to God v. 529.

Old age described xi. 535.

Omens of Adam's expulsion from Paradise xi. 182.

Opinion or knowledge. *See* Knowledge or opinion.

Orbs celestial and terrestrial, notions about their motions, appearance, *etc.* doubtful, and not necessary to the improvement of happiness, *etc.* viii. *from* 70. *to* 178.

Orus, a fallen angel i. 478. Osiris, another, *ib.*

P.

Pandemonium (the court of hell) described i. 710. *See* Similes.

Paradise, or the garden of Eden, described iv. 131, 214. v. 291. vii. 537. viii. 304. ix. 439.

The eastern gate of it iv. 542. Guarded by

Gabriel iv. 549. The bower of Adam and

Eve there iv. 690. The parade, watches, *etc.*

of the guardian angels in Paradise, iv. 778,

782, 861, 977. The hill there, from whence

Michael discovers to Adam in vision what should happen to the time of the flood xi. 377.

Adam and Eve's expulsion from Paradise de-

scribed xii. 625. The flaming sword, *etc.* guarding the east gate of it xii. 632. The seat of it destroyed by Noah's flood xi. 829. *See* Similes. Passions inordinate, an effect of Adam's fall ix.

1120.

Patriarchal government, from the flood to Nimrod's tyranny xii. 13.

Patriarchs', (Abraham's, *etc.*) their story related xii. 113.

Peace, the corruptions of it equal to the wastes of war xi. 783.

Peor or Chemos, a fallen angel i. 412.

Persecution in matters spiritual, the rise of it xii. *from* 508. *to* 533. Its effects xii. 533.

Phlegethon, a river of hell ii. 580.

Plagues of Egypt described xii. 173.

Planets and moon, their noxious motion, aspects, *etc.* an effect of Adam's fall x. 656.

Pleasure, sensual, censured xi. 603.

Poles, north and south, perpetual day under both, but for Adam's fall x. 668, 680.

Prayer, the efficacy of its spirit xi. 5, 14, 146.

Unavailable against God's absolute decrees xi. 311.

Predestination defined iii. 111.

Priests occasion the first dissension in the Jewish church and state xii. 353.

Prosopopoeia, on Eve's eating the forbidden fruit
ix. 782. On Adam's ix. 1000.

R.

Rainbow, its first appearance after Noah's flood
xi. 865. Sign of God's covenant to destroy the
world no more by water xi. 895.

Ramiel, Ariel, and Arioch (fallen angels) van-
quished vi. 369.

Raphael, (the archangel,) his descent to Paradise
to warn Adam against his fall v. 247. His
person described v. 276. Answer to Adam's
invitation to his bower, and entertainment there
v. 371, 404. Salutation of Eve v. 388. Dis-
course with Adam on various subjects v. *from*
468. *to* viii. 651. On the perfection, variety,
and gradual oeconomy of the creation v. *from*
468. *to* 543. On obedience, as a duty of
choice, not necessity v. *from* 520. *to* 543. On
the revolt and defeat of the fallen angels v.
from 577. *to* 897. Thence warns him against
Satan's temptations vi. 893. Vanquishes Asma-
dai, and puts him to flight vi. 363. On the
creation, *etc.* vii. *from* 111. *to* 640. On the
motion, appearances, and influences of the ce-
lestial and terrestrial bodies viii. *from* 15. *to*
178. Reply to Adam's account of himself on

- his creation, *etc.* viii. 560. Reply to his question concerning love, and the expression of it in spirits celestial viii. 620. Advice to Adam at parting, and re-ascent to heaven viii. 630. *See* Similes.
- Reason, and free-will, the same iv. 95, 108. ix. 350. The chief faculty of the soul v. 100. The being of the soul, discursive of men, intuitive of angels v. 486. In animal creatures viii. 369. The law of nature ix. 653. Correlative with liberty xii. 83. With virtue xii. 97.
- Redemption of man proposed by God the Father iii. 203. Undertaken by God the Son iii. 227.
- Repentance the grace of God iii. 185. Sincere endeavours towards it acceptable iii. 191. An act-of it x. 1086. Its efficacy xi. 22.
- Reprobation, the state of it iii. 198.
- Reptiles, part of the sixth day's creation, described vii. 475.
- Revolt, and defeat of the fallen angels v. *from* 577. *to* vi. 892.
- Rimmon, a fallen angel i. 467.

S.

- Sabbath, its institution, the seventh, after the six days' creation vii. 581. The solemnity of it described vii. 594.

Salvation, not only to the sons of Abraham's loins, but his faith xii. 449.

Satan, (the prince of the fallen angels,) his fall from heaven i. 34. Why so called i. 81. v. 657. Speech to Beelzebub after their fall i. 84. Reply to Beelzebub's answer i. 157. Ascent from hell i. 192. His stature, looks, *etc.* described i. 193. iv. 985. v. 706. Speech to Beelzebub thereon i. 242. His shield described i. 284. His spear i. 292. Speech to the other fallen angels i. 315. His standard described i. 531. Speech to the fallen angels re-embattled i. 622. Calls a council i. 752. Speech to them in council ii. 11. Undertakes an attempt on the world (the result of it) ii. 430, 465. Ascent to the gates of hell ii. 629. Speech to Death there ii. 681. The father of Sin and Death ii. 727. Answer to Sin's speech ii. 737. To her reply ii. 817. Flight into Chaos ii. 917. Arrival at the court of Chaos ii. 951. Speech there ii. 968. Brought Sin and Death first into the world ii. 1024. Ascent to light, *etc.* ii. 1034. Alights on the convex of the world's outermost orb iii. 418. View of the world from the first step to heaven-gate iii. 540. Descent to it described iii. 561. Stops at the sun iii. 588. Discovers Uriel, the angel of it, there iii. 621. Transforms himself to a cherub

iii. 634. Speech to Uriel iii. 654. Deceives him iii. 681. Is directed by him to the world iii. 724. And Paradise iii. 733. Alights on mount Niphates iii. 739. Soliloquy, contemplating the sun iv. 32. The first hypocrite iv. 121. Arrives at Paradise iv. 131. Sits on the tree of life iv. 194. Soliloquy on view of Adam and Eve in Paradise iv. 358. Descends from the tree of life, and assumes several animal shapes iv. 395. Listens to Adam's discourse with Eve on God's prohibition of the tree of knowledge iv. 408. Soliloquy on the subject of it iv. 505. Resolves then to tempt them to disobedience iv. 512. First attempt in the assumed shape of a toad, on Eve asleep iv. 799. Answer to Ithuriel and Zephon, reprehending him thereon iv. 827. Reply to their answer iv. 851. Answer to Gabriel iv. 886. Reply to his answer iv. 925. To another iv. 968. The inauguration of God the Son, the occasion of his revolt v. 657. Speech to the next subordinate angel of his party thereon v. 673. The seat of his hierarchy before his fall described v. 756. Speech to the angels of his hierarchy thereon v. 772. Reply to Abdiel's answer on his speech to the hierarchs of his party v. 853. His army described vi. 79. His port, and post there vi. 99. Answer to Ab-

diel's reply vi. 150. Battle between his and the celestial army described vi. *from 205 to 385*. His prowess in the battle vi. 246. Encounters Michael vi. 253. Answer to Michael's speech thereon vi. 281. The combat described vi. 296. Wounded by him vi. 320. Carried off vi. 335. His army defeated vi. 386. Retreats, and calls a council vi. 414. Speech in council vi. 418. Reply to Nisroch there vi. 469. Gives the word for renewing the battle vi. 558. Renewed by his army, and the second battle described vi. 569, 670. Speech on the celestial army's retreat vi. 608. His army's entire defeat and expulsion from heaven described vi. *from 831. to 877*. Returns from compassing the earth, to Paradise by night, in a mist, in order to his temptation ix. 53. His circuit, *etc.* described ix. 62. Soliloquy thereon ix. 99. Enters the serpent ix. 182. View (in that shape) of Eve ix. 424. Soliloquy thereon ix. 473. Behaviour to her ix. 523. Speech to her ix. 532. Reply to her answer ix. 567. The discourse (his temptation of Eve to eat the forbidden fruit) continued ix. 732. Leaves her after eating it ix. 784. His sentence thereon (virtually) pronounced by God the Son x. 171. Returns to hell, to avoid his presence in Paradise x. 337. Meets Sin and Death upon theirs

- journey to the world on Adam's, *etc.* fall x. 345. Answer to Sin's speech x. 383. Parts with them x. 410. Ascends his throne at Pandemonium x. 443. Speech to the fallen angels assembled there x. 459. Applauded with a hiss x. 504. He and they transformed to serpents x. 510. Further punished with an illusion of the forbidden fruit x. 549. Both annually continued x. 575. Himself (the serpent) dragged in chains at the ascension of the Messiah xii. 453. Dissolution (with the world) at his coming to judgment xii. 545. *See Similes.*
- Saturn (a fallen angel) i. 512.
- Scriptures, how to be understood xii. 511.
- Seasons, their changes, respecting each clime, an effect of Adam's fall x. 677.
- Serpent described ix. 182. After entered by Satan ix. 495. His sentence (formally) pronounced by God the Son, as the assumed tempter of Eve x. 163, 175. *See Similes.*
- Sidéral blasts, *etc.* an effect of Adam's fall x. 692.
- Similes.
- Adam and Eve after their fall—to the Americans, as first seen by Columbus ix. 1115. Their repentance—to Deucalion and Pyrrha's address to restore human race after their flood xi. 8.

Adam caressing Eve—to Jupiter with Juno (May-showers) iv. 499. His address to her sleeping—to Zephyrus breathing on Flora v. 15. Bower—to Pomona's arbour v. 377. Desires to know the story of the creation, prior to his own—to thirst unallayed, increasing vii. 66. Awaked after carnal fruition, the first effect of his fall—to Samson shorn by Dalilah ix. 1059. Sorrow on the vision of Noah's flood—to a father's mourning his children all destroyed in his view at once xi. 760.

Angels (celestial) the spears (of the guardians of Paradise)—to ears of corn ripe for reaping iv. 980. Their march against Satan's army—to that of the birds in Paradise to receive their names from Adam vi. 72. Their hallelujahs—to the sound of seas x. 642. Appointed to expel Adam, *etc.* from Paradise—their faces to a double Janus (four) xi. 128. Their eyes—to those of Argus xi. 129. Their appearance there—to the angels appearing to Jacob in Mahanaim xi. 213.—To those in Dothan against the king of Assyria xi. 216. Their motion—to an evening mist xii. 628.

Angels (fallen or infernal)—to autumnal leaves i. 302.—To floating sea-sedge after a storm

i. 304. Rousing at Satan's command—to centinels waking from sleep on duty i. 331. Embattling against the angels celestial—to the Egyptian plague of locusts i. 338.—To the irruptions of the northern barbarians i. 351. Their disposition to engage—to that of the heroes of antiquity i. 549. With them—the greatest armies in all ages since the creation—pigmies i. 573. Themselves—to oaks or pines blasted i. 612. Their searching, *etc.* for the materials of Pandemonium—to pioneers intrenching, *etc.* i. 675. Their manner of raising it—to the wind of an organ i. 705. Assembling thereat—to bees i. 768.—To pigmies i. 780.—To fairies i. 781. Their applause of Mammon's speech in council—to the hollow wind after a storm ii. 285. Their rising from council—to thunder afar off ii. 476. Their pleasure on the result—to the evening-sun after a foul day ii. 488. Their after various pursuits, passions, *etc.*—to the Olympic or Pythian games ii. 530.—To the phenomena of armies in the clouds ii. 533.—To Hercules on Oeta ii. 543. Their numbers composing Satan's army against the celestials—to the stars v. 745.—To the dew-drops v. 746. Their applause of Satan's reply to Abdiel—to the sound of deep waters

v. 872. Thronged together after their entire defeat by God the Son—to a herd of goats

vi. 856. Their retreat to Pandemonium from the frontiers of hell during Satan's expedition to the world—to the Tartars' flight before the Russ—and the Persian from the Turk—wasting the intermediate country x. 431. Transformation to serpents—to those sprung from the Gorgon's blood, *etc.* x. 526. Their appearance on the tree illusive of the forbidden fruit—to the snaky hair of Megaera (one of the furies) x. 558. The fruit—to the apples of Sodom x. 561.

Chaos, atoms, their motion—to the Lybian quicksands ii. 900. Confusion there—to storming a town ii. 920.—To heaven and earth (supposed) falling, *etc.* ii. 924.

Death and Sin, their making a bridge over Chaos to the world—to polar winds, driving ice together in the (supposed) north-east passage x. 289. The work—to Neptune's fixing the isle of Delos x. 293.—To Xerxes making a bridge over the Hellespont x. 306.

Death's instinct of Adam's fall—to the flight of birds of prey to a field of battle x. 273. Hi and Satan's frowns on each other—to two thunder-clouds meeting ii. 714.

Eve, her hair—to the vine's tendrils iv. 305.

Her looks—to the first blush of morning v. 122. Herself—to Pandora iv. 713.—To a wood-nymph, or Venus v. 379.—To a Dryad, or Delia (Diana) ix. 387.—To Pales or Pomona ix. 393.—To Ceres ix. 395. Her temptation by Satan—alluded to by the story of Ophion and Eurynome x. 578.

Flaming sword in Paradise, on Adam and Eve's expulsion thence—to a comet xii. 632. Its heat, *etc.*—to the Libyan air xii. 634.

Hell—to mount Etna (in Sicily) i. 230.—To the bog or lake Serbonis (in Palestine) ii. 592.

Knowledge, the desires of it—to a thirst unalloyed, increasing vii. 66.

Michael his combat with Satan—to two planets (the frame of nature, supposed, dissolved) rushing in opposition to each other vi. 310. Appearance to expel Adam, *etc.* from Paradise—to a man in a military vest, *etc.* xi. 239.

Pandemonium, or the court of hell, its sudden rise—to an exhalation i. 710.

Paradise, the air of it—to the effluvia from Arabia Felix at sea iv. 159. Itself—to the field of Enna (in Sicily) iv. 268.—to the grove of Daphne, *etc.* (in Thessaly) iv. 272.—To the isle of Nysa where Bacchus was

brought up iv. 275.—To mount Amara (in Ethiopia) iv. 280.—To the gardens of Adonis ix. 439.—Of Alcinous ix. 440.—Of Solomon ix. 442.

Raphael, his view of the world in his descent from heaven to Paradise—to that of the moon through an optic glass v. 261.—Of Delos, or Samos, from the Cyclades (isles) v. 264. Himself—to a phenix, v. 271.—To Mercury, v. 285.

Satan—to Briareos, Typhon, and the Leviathan i. 199, 201.—To the sun rising in a mist i. 594.—In eclipse i. 597.—To the longest train of a comet ii. 707.—To the mount Teneriff or Atlas, iv. 985. His shield—to the moon i. 284. His spear—to a mast i. 292. His standard—to a meteor i. 337. The phenomenon of his ascent to hell gates—to a fleet in the offing ii. 636. His, and Death's frowns on each other—to two thunder-clouds meeting ii. 714. Flight to the court of Chaos—to a gryphon's in the wilderness ii. 943. Towards heaven to (the ship) Argo through the Thracian Bosphorus i. 1016.—To Ulysses's voyage between Scylla and Charybdis ii. 1019. Arrival at light, *etc*—to a weather-beaten vessel towards port ii. 1043.—On the convex of the world's outermost orb

to a vulture seeking his prey iii. 431. First view of the world—to a scout's casual prospect, after a dangerous journey of a new country or city iii. 543.—Of the stars' orbs—to the Hesperian gardens, *etc.* iii. 568. Appearance in the sun's orb—to a spot in it differing from all astronomical observations iii. 688. Meditation on his intended attempt on the world—to a gun recoiling iv. 14. In Paradise—to a wolf preying on a fold iv. 183.—To a thief breaking in at a house-top, *etc.* iv. 183.—To a tyger in view of a brace of fawns iv. 403. Detected by Ithuriel there—to gunpowder taking fire iv. 814. Reprehended by Zephon—to a steed reined, in a fret iv. 857. His army against the celestials in number—to the stars v. 745.—To the dew drops v. 746. Their applause of his reply to Abdiel—to the sound of deep waters vi. 872. Himself recoiling on a blow received from Michael—to a mountain sinking by an earthquake vi. 193. His combat with Michael—to two planets (the frame of nature supposed dissolved) rushing in opposition to each other vi. 310. View (in the serpent) of Paradise and Eve there—to a citizen's taking the air in the country from his home-confinement ix. 445. Shape (transformed to

a serpent) on his return to hell after the temptation—to the serpent Python x. 529. His tempting Eve—alluded to by the story of Ophion and Eurynome x. 578.

Serpent, that entered by Satan—to those Hermione and Cadmus were transformed to ix. 504.—To that assumed by Esculapius ix. 506.—To those by Jupiter Ammon and Capitolinus ix. 508. His motion, wreathings, *etc.*—to the working of a ship in shifting winds, *etc.* ix. 513. His crest (preceding Eve to the forbidden tree)—to an exhalation flaming (Will i' th' wisp) ix. 634. His address introducing the temptation—to that of an orator of the Athenian or Roman commonwealths ix. 670.

Sin, her middle parts—to the supposed dogs of Scylla ii. 659. Of the night-hag ii. 662.

Spears—to ears of corn ripe for reaping iv. 280.

Stars, their obs—to the Hesperian gardens *etc.* iii. 568.

Sun, his course turned at Adam's, *etc.* eating the forbidden fruit—as at the banquet of Thyestes x. 688.

Uriel, his descent from the sun on Paradise—to a shooting star iv. 555.

Waters their flux into seas, *etc.* on the creation—to drops on dust vii. 290.—To armies

forming themselves on sound of trumpet vii.
294.

Sin and death. *See* Death and Sin.

Sin described ii. 650. Her speech to Satan, and Death, at hell-gates ii. 727. Reply to Satan ii. 747. Her birth ii. 752. Reply to his answer ii. 850. Opens hell-gates to him ii. 871. Speech to Death on Adam's fall x. 235. To Satan (meeting him returning to hell,) on her and Death's journey to the world after it x. 354. To Death on their arrival at Paradise x. 591. Reply to Death's answer x. 602. *See* Similes. Sin original, lust carnal the first effect of it ix. 1011. Its solace ix. 1042.

Slavery the original of it the inordinacy of the passions xii. 86. The justice of it as consequential on deviating from virtue, *etc.* xii. 97. Soul, its faculties v. 100. Its immortality discussed x. 782.

Spirits, their essence and power i. 423, 789. Their invisible existence on earth iv. 677. The elect their hymn to God the Father, and Son iii. 372. Material *etc.* faculties in spirits v. 404, 433. Vital, animal, and intellectual spirits progressive from material nutrition v. 482. Their existence in life, intellect, shape, *etc.* defined vi. 344.

Spring perpetual within the tropics, but for Adam's fall x. 678.

Stars, their places, appearances, *etc.* iii. 565.

Fed by the air v. 417. Part of the fourth day's creation vii. 357. Receive their light from the sun vii. 364. *See* Similes.

Stars, and moon, their courses, influences, *etc.* iv. 661.

Storms, *etc.* an effect of Adam's fall xi. 695.

Styx, a river of hell ii. 577.

Sun, its appearance, place, and power iii. 571.

Brightness described iii. 591. Orb fed by exhalations from the grosser v. 423. Part of the fourth day's creation vii. 354. The fountain of light vii. 364. Setting described iv. 352, 539, 590. viii. 630. x. 92. Its annual course producing intense heat and cold, an effect of Adam's fall x. 651. Its oblique motion from the equinoctial, from the same cause x. 671. *See* Similes.

T.

Teachers false of the Christian religion described xii. 508.

Temperance, the effect of it long life xi. 530.

Thammuz, or Adonis, a fallen angel i. 446.

Thunder, an effect of Adam's fall x. 666.

Time , respecting eternity , defined v. 580.

Titan , a fallen angel i. 510.

Tradition censured xii. 511.

Tree of Life. *See* Life. Of knowledge. *See* Knowledge.

Truth , suffering for it , fortitude , *etc.* xii. 569.

Tyranny , Nimrod's , described and censured xii.

24. Origin of it , the inordinacy of the passions xii. 86. No excuse of the tyrant (though just in consequence on the subject) xii. 95.

Tyrants , their plea for conquest , *etc.* compared with Satan's first attempt on man iv. 390.

Twilight described iv. 598.

V.

Vacuity, God's omnipresence an argument against it vii. 168.

Valour , or heroic virtue , the common notion of it censured , xi. 688.

Virtue , *etc.* with loss of freedom degenerates xi.

797. Reason and virtue the same xii. 98.

Union conjugal. *See* conjugal union.

Uriel (the angel of the sun) iii. 622. His answer to Satan iii. 694. Directs him to the world iii.

724. And paradise iii. 733. Descends thither himself , and informs Gabriel of Satan's pre-descent iv. 555 , 561. Encounters Adramelech,

(a fallen angel,) wounds and puts him to flight vi. 363. *See* Similes.

Uzziel (a guardian angel of Paradise) iv. 782.

W.

War, property the original of it xi. 638. The corruptions of peace equal to its wastes xi. 783.

Waters separated from the earth, part of the third day's creation vii. 282. *See* Similes.

Wife, her duty in danger, distress, *etc.* ix. 267. xi. 290.

Wind, the tempestuous power of it, an effect of Adam's fall x. 664, 695.

Wisdom, the sum of it, the love, *etc.* of God, xii. 575.

Wolves, (or false teachers,) the apostles' successors described xii. 507.

Woman, conjugal obedience her happiness, *etc.* iv. 635. Man's love towards her, how consistent with his superiority viii. 567. Two of her loveliest qualities ix. 232. The effect of leaving her to her own will ix. 1182. His superiority over her given him by God x. 145, 195. A novelty, defect of nature, *etc.* (sarcastically) x. 888. The advantage of her social over her artificial accomplishments xi. 614.

Every way the cause of man's misery (sarcastically) xi. 632.

Works with faith in Christ, eternal life xii. 420.

World, the convex of its outermost orb described iii. 418. By whom possessed (sarcastically) iii. 444, 463. The creation of the world committed by God the Father to God the Son vii. 163. Described vii. 218. Situation of it, respecting heaven and hell x. 320. *See Earth.*

Z.

Zephon (a guardian angel of Paradise) iv. 788.

Reprehends Satan's first attempt on Eve there iv. 823. Reply to his answer iv. 834.

Zophiel (a cherub) vi. 535. Alarms the celestial army, on the approach of Satan's to renew the battle vi. 537.

THE END.

BOOKS printed for R. SAMMER,
Bookseller at VIENNA.

STERNE's select Works, containing his Sentimental Journey, Letters, Tristram Shandy and Koran, complete in 9 Volumes. 12. 798. with cuts.

Lord Chesterfield's Advice to his Son, on Men and Manners. A new edition, to which are now added Lord Chesterfield's Maxims for young Gentlemen. 18. 799.

Hamlet, Prince of Denmark, a Tragedy in five Acts, by W. Shakespeare; with Notes. 12. 800.

Ossian's Poems, translated by James Macpherson. 4 Volumes. 18. 801. with cuts.

Pope's Essay on Criticism, in English and German, with explanatory Notes. 13. 800.

The Fables of John GAY, with an account of the Author's Life. 2 Parts in 1 Volume. 12. 799.

Eloisa to Abelard, by Alexander Pope, Esq. in English and German. 12. 799.

Sammer's (R.) Englische Sprachlehre für die

Deutschen, mit kritischen Anmerkungen. gr. 8. 783.

Yorick's Sentimental Journey through France and Italy, by Sterne. 4 Parts complete in 2 Volumes; the second edition, to which are added several other pieces by the same Author. 12. 798. with cuts.

Sterne's Koran, or Essays, Sentiments and Callimachies, etc. complete in 1 Volume. 12. 798.

Sterne's Letters to his Friends and Eliza, to which is added an appendix of 31 Letters never printed before. 2 Volumes. 12. 797.

The Life and Opinions of Tristram Shandy, complete in 4 Volumes. 12. 798. with cuts.

Leonora, a Ballad translated from the German of Gottfried Augustus Bürger by Spencer, Pye and Stanley. 12. 798.

Letters of the Right Honourable Lady Mary Wortley Montague, written during her Travels in Europe, Asia and Africa; a new edition, to which are now added, by way of supplement, the poetical Works of the same Lady. 5 Volumes. 18. 795.

The Man of Feeling. 18. 797.

Wraxall's Tour through some of the Northern parts of Europe, particularly Copenhagen, Stockholm and Petersburgh. 18. 797.

The Adventures of Telemachus the Son of Ulys-

ses, from the French of Salignac de la Mothe-Fenelon, Archbishop of Cambray; to which are added the Adventures of Aristonous. 2 Volumes. 18. 796. a new edition carefully revised and corrected, with cuts.

The Vicar of Wakefield, a Tale by Dr. Goldsmith; the second edition. 18. 798. with cuts,

Pope's Essay on Man, in English and German.

The second edition. 12. 798.

Letters between Yorick and Eliza; the second edition. 12. 797.

The Christian's Companion; being a Choice-
Manual of devout Prayers for Catholics. 18.

795.

Pope's moral Essays, in four Epistles, in English and German, with explanatory notes. 12.

800.

Lady Elizabeth Craven's Journey through the Crimea to Constantinople, in a series of Letters. 18. 800.

Letters of Abelard and Eloisa, with a particular account of their Lives, Amours and Misfortunes, by John Hughes, Esq. to which are added several Poems by POPE and other Authors. The second edition. 12. 800.

Fables selected from Aesop, Phaedrus and others, with instructive Applications, by Samuel Croxall. 12. 802.

Vol. III.

S

John Milton's Paradise Lost, with the Life of the Author, and geographical, historical, philosophical and explanatory Notes, by Raymond de St. Maur, and various critical Remarks and Observations, from Mr. Addison, Dr. Warburton, Dr. Newton, Dr. Pearce, Dr. Bentley, Mr. Richardson, and Mr. Hume. 3 Volumes, with 3 elegant frontispieces, 12. 803.

The Seasons, by James Thomson, with the Life of the Author, and Notes critical and explanatory, by Percival Stockdale. 12. 802.

Night Thoughts by Edward Young, with the Life of the Author, and Notes critical and explanatory. 2 Volumes. 12. 802. with the Author's portrait.



of
hi.
ond
and
our-
ey,
es,

life
na.

fe
t-
s

Milton, John,

Paradise lost a poem, in twelve books ; with his life, and historical,
philosophical, and explanatory notes

Bd.: 3

Vienna (1803)

Bamberg, Staatsbibliothek -- L.angl.o.82(3
urn:nbn:de:bvb:12-bsb11715519-1